

MISSIONARY HERALD

JANUARY 1950 • PRICE THREEPENCE



THE FIELD IS



THE WORLD

The Missionary Herald

of the Baptist Missionary Society

How the Church in Shensi Prepared for Communist Occupation

By A. KEITH BRYAN, Sian, China

NOT since the revolution of 1911 has China undergone so complete a change as it is undergoing at this present time. It is a change which may not only have a widespread effect on the life and thinking of China's vast population, but also upon much Christian work being done in that land. During the past year or so, as Communist armies advanced and Communist political control spread, the Church in Shensi has been preparing for the time when it too would be in Communist occupied territory. The following are some of the ways in which it has been preparing.

1. By making the most of evangelistic opportunities

Everywhere in villages and towns there have been unique opportunities for evangelistic work. In particular the great city of Sian presented the biggest challenge of all. It was met by the united effort of churches of fourteen different denominations, who, realising the greatness of the task, were convinced that only a united witness would be effective. It was also realised that the doors of opportunity might soon be closed. This gave an added sense of urgency to all who co-operated in this great work. Whilst each church carried out its own evan-

gistic programme, co-operative efforts were made on special occasions. These included big "Youth for Christ" rallies, evangelistic missions, open-air preaching in parks, religious broadcasting, etc. The use of loud-speakers and amplifiers greatly assisted in enabling large numbers of people to listen to the Gospel message on these occasions.

All who gave in their names as being interested were, as far as possible, linked up with one or other of the churches, where further instruction could be received. The Church's greatest opportunity was with youth, many of whom had become disillusioned and were in despair. They attended religious meetings in great numbers, eager to find something which would bring new hope to their lives. Many of these found in Jesus Christ the Saviour for whom their hearts had been longing. Over fifty of such students were baptized in Sian only a few weeks before Communist troops occupied the city. The total number of people baptized on that occasion was 129.

2. By training leaders for the Church

More was needed than making the most of opportunities before they passed. What of the more distant future? Inevitably it will be the Church upon whom the brunt of the testing time ahead will fall. Has it leaders ready for this?



Sian Bible School Graduates. (See page 11)

(a) The need for more leaders was partly met by the decision to re-open the Bible school that another batch of men might be trained for the ministry. The three-year course was not quite completed before Communist troops arrived in Sian, but news has since been received that the first four men have graduated. These men are now ready to serve in the Church at a time when their service is greatly needed. As far as is known, others are continuing their course, including one, the first to gain the Ter-Jubilee theological scholarship, who is being trained at the West China Union Theological Seminary in Chengtu, Szechwan.

(b) Increased attention has also been paid to lay leadership training. It is not yet known to what extent a full-time salaried ministry in the Church will be possible under a Communist regime. But in any case, those with fuller training for the ministry will be inadequate to meet the need and will require the co-operation of large numbers of lay leaders. In Shensi there are now a number

of lay leaders, men and women, who have received training at one or more of these short-term classes. In addition to Bible teaching they have received specific instruction in how to conduct worship, run Sunday schools and take part in the evangelistic work of the Church. The most recent class of this kind was concluded in Sanyuan on the very day that news came of the approaching crisis. Between twenty and thirty men and women trained at this class are now back at their home churches to give what help they can at this time of need.

3. By strengthening the faith of church members

On many occasions when large groups of church members gathered together the opportunity was taken to prepare them for a time of testing. One of the most notable of such occasions was the Spring Assembly in Sian when a packed church gathered for several days to listen to a series of talks on "The whole armour of God." The Rev. G. A. Young, describing these meetings, said, "In all the meetings there was

manifested the power of the Living Word to fortify Christians for the coming conflict." Within a few weeks the Communist army arrived, followed by their political agents, and the faith of church members is now being put to the test.

An interesting letter from the Rev. W. C. Bell describes how the churches in the Fuyintsun district reacted to their first experience of Communist occupation. "Our Fuyintsun elder told me how he urged people to attend as usual on that first Sunday, and the congregation proved larger than normal. They decided the next Sunday to ring the bell for worship according to the usual custom, and he told how he himself climbed into the bell platform and struck the bell its first blow."

It is to be expected, though, that the Church in Shensi, as in other parts of China, will have increasingly difficult situations to face as time goes on. It is to be hoped that our prayers may increase even more in earnestness and power, that our fellow Christians in China may be upheld at this time of severe testing.

Bonginda Chapel

By ELSIE and LIONEL WEST, Lukolela, Middle Congo

BONGINDA is the largest village in the northern Pama district. It is surrounded by extensive forests in which many elephants roam. It once had a reputation for practising all the heathen customs imaginable.

Pioneer missionaries visited

Bonginda and tried to place a teacher there. But no African teacher could stay long because of opposition from chief and people who said they did not want the white man's teaching. But by prayer and persistence a change was brought about, and eventually it became possible to

place a resident teacher-evangelist. The work has been difficult to maintain, and even to-day the light of the Gospel has hardly penetrated because so many prefer the darkness. The most faithful members have been a number of women, some of whom are now very old.

LAST year we decided to build a brick chapel at Bonginda. The bricks were ready, but the raising of the necessary funds to meet the cost of building was a problem. On returning to Lukolela we received news of the passing of Mrs. Alfred Stonelake. Mr. Stonelake wrote to us, sending money which had been intended for buying flowers for the funeral, but, as he said, "Mama Boboto would have preferred that it be sent to Lukolela." Here was the answer to our problem in regard to Bonginda. The brick chapel should be a memorial to Mrs. Stonelake.

A fine site was given with the wholehearted approval of the village chief and the local administrator at Lukolela. There was no need of a building licence! Sand was found by a dried-up forest stream. Stones were dug from pits also found in the forest. The bricks were cheerfully carried from the kiln to the building site. Five bags of cement and thirty pieces of timber were transported from Lukolela by canoe up-river and then carried overland by young men—the distance being about as far as Gloucester is from Bristol.



A Congo Village

When all the materials were to hand, two masons, one carpenter, five workmen and twelve teachers started to build. Before the first stone was laid the resident teacher asked God's blessing upon the prospective building with a petition that many might find salvation therein. From morning till evening the people worked with a will. Christian women also helped by carrying water in calabashes and bringing food for the teachers and workmen. The four walls and the beams and rafters were fixed up before the end of the week. We had then to return to Lukolela, and all that remained for the Bonginda friends to do was to complete the roof. This was done by experienced men, who went into the forest to pluck *ndele* leaves and cut bamboos with which to make the thatch.

A COUPLE of weeks later word came to say all was ready for the opening. Thanks to gifts from friends in England, from colleagues and from the

Lukolela church, and the voluntary work done by many Christians and other friends, the building was opened free of debt.

At least 120 people attended the ceremony, and happy school children were to the fore with beaming faces and restless hands waiting for their "Wants" box gifts to commemorate this event. Several teachers took part in the service. Mr. Cox of Bolobo de-

lighted the congregation with a solo and this memorable service closed with the hymn, *The Church's One Foundation*.

And now Bonginda chapel, the first brick house of worship in the hinterland of the Pama district, will remain a light to lighten the darkness, and a tribute of love and affection from the Lukolela people for one who loved them.

Another New Year

By J. B. MIDDLEBROOK, M.A.

AS another New Year begins we are joyfully aware that 1950 will mark the One-hundred-and-fifty-eighth anniversary of the founding of the B.M.S. in Kettering in 1792. Our hearts are moved to deepest gratitude as we rejoice in the years that God has given the Society, years characterised by a noble succession of missionaries, the adding of field to field and province to province, the pouring out of many thousands of pounds, the creation and building up of younger churches and the confession of Christ in baptism by multitudes of believers. We have a mighty past to inspire and encourage us. Let us prayerfully consider the years that lie behind us and press on towards the mark of our high calling.

But what of the future? China, obviously, is the most doubtful of all our fields. Will 1950 see a complete Communist ban on all Christian activity, foreign and national, except in the home? Or will some concordat be arrived

at which, without compromising the integrity of the Church, will give at least opportunity for religious and missionary activity. Your prayers are asked for all whose responsibility it is to make and implement decisions at home and abroad.

INDIA, Pakistan and Ceylon, and also Congo and the West Indies will continue so far as we can see to offer an almost embarrassing number of open doors, doors so numerous as to demand choices and priorities. Your prayers and the support of your gifts are asked that guidance may be clearly given at all points as we seek to use to the fullest possible extent the freedom that continues to be ours.

But what of this present year, and its first quarter, its first month and its opening days? Is there not an immediate duty? This is the period of the year for New Year resolutions; surely, therefore, an excellent time to sign a seven-year Covenant? Many of us have birthdays falling in the



BHIWANI HOSPITAL

*Top Left—Dispensers in Training.
Top Right—Sister Hawkins.
Bottom Left—Rev. F. J. Martin's
daughter with Hospital Orphan.
Middle Right—Missionary Group.
Bottom Right—Schoolchildren tempor-
arily using wards as class-rooms.*

first quarter of the year. Why not volunteer to join the Birthday Scheme? January each year not only begins the year itself, but it also begins the last three months of our financial year, and offers the opportunity of securing for the missionary year a generous climax.

March 31st last year was a miracle of God's grace in a balanced Budget. May we invite miracles of individual giving in gifts that will shock and dazzle the collectors and lift your church's annual contribution to a new high level.

Bembe Christians Remember the Church in China

By JAMES SUTTON, China Mission

DURING August I made the 170 mile trip from Chengtu by postal van and truck to Tzuliuching. My luggage included a parcel of Scriptures, the result of a gift from the Church at Bembe in Portuguese Congo.

When the Bembe Christians were celebrating Christmas in 1947, they made an offering in response to God's gift of Christ to them. This amounted to £2 4s. 6d., a sacrificial gift for them. They had heard of China's civil war and of the Church's witness amid hatred and distress. So they decided to send their offering to China as a token of their prayerful concern for the Church of Christ in that land. The Rev. W. C. Fullbrook, then at Bembe, was entrusted with the transmission of the gift, and as we had been fellow students in Spurgeon's College, it came to me with a letter in Ki-Kongo from the

Bembe pastor on behalf of the church there.

In my acknowledgment I suggested that the money might be used to buy Scriptures for the use of the Chinese Church. This suggestion was accepted, and after some delay due to unsettled conditions and movements of our location, the gift was handed to the church at Tzuliuching where we had been working for the past year. The Canadian Mission Press, which works for all the Christian forces in West China, gave liberal terms which enabled me to take a good number of New Testaments, Gospels and tracts on the journey to Tzuliuching.

I WISH you could have seen the faces of the pastor and his wife and a few friends who were with him when I handed them over and told him that these Scriptures were the result of a gift from Congo. I wish

you could have joined with us on the following Sunday when I told a good congregation the story of the gift.

The theme

for that day, The Christian Church, fitted in well. The Church in Congo came alive to them. The congregation understood the meaning of the Church in a new way, a world-wide Church under the Lordship of Christ and made active by His Spirit, so that they could pray and care and give in this way to far distant brethren they had never seen.

WHEN I returned to Chengtu after two weeks, I brought with me a letter written in beautiful Chinese characters to be sent to the Bembe Christians. Here is a rough translation :

“ To our brothers and sisters, called with us by God, members of the Congo Church. Just at this time when the fires of civil war have spread across the whole



Church Building and Congregation at Bembe

of China, and the Church in all parts is greatly tested, you have held out to us a hand warmed by the love of our

Saviour. This gift of yours has enabled us to buy many New Testaments and Gospels and has urged us forward to new heights of enthusiasm.

“ We greatly respect this friendship of yours which comes to us from afar, and thank you most sincerely. We hope there will be continually a mutual remembrance in prayer, and a mutual holding aloft of the Gospel banner in a world full of sin, looking for the speedy appearance of God’s Kingdom.

“ The Church of Christ in China, Tzuliuching, Szechwan.”

Such a story seems to the writer eloquent testimony to the power of God’s love in the hearts of the Christians of Bembe, and evidence that God is using our Society in the work of His worldwide Church.

U. C. M. E.

THE United Council for Missionary Education has appointed the Rev. Cecil Northcott, M.A., as its General Secretary-Editor. Since 1935 Mr. Northcott has been Home Secretary and Literary Superintendent of the London Missionary Society. Founded in 1907, the United Council continues to participate in the co-operative planning

in education and propaganda of the Protestant British missionary societies, including the B.M.S., within its fellowship. Under the imprint of the Edinburgh House Press, the Council has issued over seven million books, pamphlets and pictures, and is now preparing to be of wider service in the world witness of the Christian faith.

Baptisms at Cuttack Leper Asylum

By A. MURIEL FELLOWS, M.D., B.S., M.R.C.S., L.R.C.P.

FOR weeks we have longed for rain, and we have given thanks for the few short showers that seem still to be only forerunners of the monsoon. But at last the day came when we welcomed the sunshine and the brightness of the morning, for our service was to be out of doors. At eight o'clock all were gathered together on the banks of the Mahanadi—about 100 men and boys of whom only five are professing Christians, and about 80 women, among whom many have accepted Christ as their Saviour and followed Him through the waters of baptism. The preponderance of Christians among the women is due very largely to the influence of a former matron who died in the home in 1942. The Christian members of the staff and several

members of their families were there, also our Guide Captain and a friend from the Mission Girls' School.

Rev. John Parida, our acting part-time pastor, who is a retired evangelist of the B.M.S., first explained very simply and clearly the reason for baptism, amplifying his address by selected readings from the gospels. Then after a hymn and prayer he went down into the water. It was necessary to walk some distance as the shortage of rain has kept the river shallow, but our thoughtful overseer had arranged for the erection of bamboo hand-rails. Each candidate was escorted in turn by two friends who helped her through the slippery parts and gave her confidence. I almost wished I had taken my camera, for the setting was good and the groups of patients and our white-bearded pastor and timid yet courageous sisters would have made a picture that might have helped others, but yet a camera seems out of place on an occasion like this, and one fears that a suggestion of show might mar a sacred act of sincerity. So there is no picture.

Group of Leper Women in India



AFTER the service was over, the men who had brought a portable organ, a drum and cymbals, sang a number of Christian hymns to their own tunes that have not been used by the church. At first they sang as they walked, the little organ being slung by a cloth like the big drum. But after a while they sat by the road-side and sang hymn after hymn with great enthusiasm and obvious pleasure. The tunes and the rhythm gripped them but one wonders—as they sang the “praise of Him who died,” did they understand?

We have been without a pastor for over a year, though John Babu has done much and many others have conducted services and Christian study groups. But we need a full-time Christian pastor or worker who will teach scripture in our schools and work among our patients.

As we rejoice in the faith of these three women—all from Hindu homes—we pray that we may be guided to appoint the one of God’s choosing through whom many more may be brought to accept Jesus Christ as their personal Saviour and to confess Him before men.

Bible School Graduates

THE Sian Bible School completed its first year’s work with a graduation ceremony on July 7th. Writing of this, the Rev. G. A. Young says, “In the little Bible School chapel a group of twenty gathered which included pastors and principals of schools, four teachers, eight students, and Miss J. K. Williamson, the Rev. William Bell, Dr. J. Menzies Clow and myself. The service was led by Pastor Feng and the address was given by Mr. Bell, who spoke on the sending forth of the twelve disciples. I presented a certificate

and a Bible to each of the four leaving students. One of these said a few words on behalf of them all, and one of the remaining students said a farewell word. I then spoke to the leaving men on their commission, and the guests also took part. This service was held in the morning. At an impressive communion service the bond of fellowship was deepened in Christ’s love. Thus ended a happy and busy year in which I have received the necessary and promised help from the Lord to finish this work.”

Charles Brown

APPLICATIONS will be considered for bursaries from: (1) Students already accepted by a recognised Baptist Training College, or a Missionary Society. (2) Students not yet accepted by a recognised College. (3) Ministers or missionaries wishing to undertake a

Bursaries Fund

further course of study. Members of Ferme Park Church will receive prior consideration in each category.

Particulars can be obtained from the Secretary of the Trustees, Mr. B. C. Harding, c/o Ferme Park Church, Weston Park, London, N.8.

Our Greatest Lack

By S. J. NEWBERY, Ntondo, Middle Congo

ONE passage in our B.M.S. charter reads: "The B.M.S. attaches great importance to Bible Translation and Literature. It has always been the policy and tradition of this Society to give a foremost place to literature as an evangelising agency, and to encourage the circulation and reading of good books, especially within the Christian community."

In Congo today, I think our gravest lack relates to these good books and tracts. We want, and hope soon to have, complete Bibles in the three main *lingua franca* of Central Africa—Kikongo, Lingala and Ki-Swahili, but we need other books, such as commentaries, devotional helps, good stories, books on history of church and country, elementary science and hygiene. Literature of the lurid kind which debases and warps the mind is already appearing everywhere in increasing quantities and is being eagerly read by the thousands of our young men and women who hunger and thirst for knowledge and understanding.

For this young life of elementary educational ability we need graded readers. Some of these have already been prepared, but they cannot be printed and published because of lack of funds for this specific purpose. Our

efforts in the translation and preparation of this material are so inadequate, as they are necessarily of a "high pressure" and "extra mile" quality.

Some time ago we arranged a Congo version of the little tract *The Word of Truth*, published by the Scripture Gift Mission, which was printed most attractively, bound in red covers and sent out to us. Young people in all our far-flung districts were eager to obtain a copy, and it was most heartening to see, even in obscure forest villages, well-dressed youths bearing in their breast pockets these little red books with the title *Liloba na Solo*, clearly visible. I even saw amongst them boys who were nominally Roman Catholics reading and commenting upon the selected passages. Heaven will be all the richer because of their far-reaching influence.

These little Christian books have a permanency and pertinacity in their effect which is of inestimable value. God is using our feeble and sadly curtailed efforts in this direction in no limited or uncertain way. The entrance of His word gives light, and we cannot afford to neglect this open avenue so effective for the propagation of the Gospel we love so much.

NOMINATIONS for the General Committee must be received by the Officers not later than January 31st. They may be made by members of the

Society, contributing churches, Auxiliaries of the Society, the London Baptist Missionary Union, Baptist Unions and Baptist Associations.

Cover picture : Schoolchildren in Trinidad

World News



Universal Week of Prayer

ARRANGEMENTS have been completed by the World's Evangelical Alliance for the 104th observance throughout the world of the Universal Week of Prayer, from Sunday, January 1st to Sunday, January 8th. The invitation is sponsored by the Archbishops of Canterbury and York, the Moderator of the Church of Scotland, the heads of the Free Churches, the Moderator of the Federal Council of the Free Churches, also the Bible and Missionary Societies, and Christian leaders in overseas countries. The daily topics for prayer are translated into many languages, and they will be in use in almost every country of the world.

Religious Broadcasts in Congo

ADIO Congo Belge has arranged a Protestant broadcast every third Sunday evening from 5.30 to 6, Greenwich mean time. The service includes an evangelistic message, preceded and followed by sacred music. A Committee composed of members of the Missions in Leopoldville and the Protestant chaplaincy is in charge. The first broadcast took place on October 16th.

Congo Protestant Missions

HE forty-four missionary societies in Congo have 262 stations and 1,273 missionaries—454 married couples, 30 unmarried men and 335 single women. African workers number 22,655.

There are 490,674 church members, 250,249 enquirers and a Christian community of 1,098,741. 42,611 were baptized last year.

2,809 Sunday Schools have 123,388 scholars, 13,249 schools of various kinds include 354,220 scholars. Medical work reports 39 hospitals, 54 permanent dispensaries, 2,014 beds, 67,784 in-patients, 618,470 out-patients, with 2,457,204 attendances.

God's Currency

FOR about thirty years Ambrose N. Luyanzi has been secretary of the San Salvador Church. He works part time in the Mission. He is paid partly by the African Church and partly by the B.M.S. Some years ago, without saying a word to anyone, he just stopped drawing his salary from the Church funds, thereby reducing his own pay by half. The money he still refuses to take goes to the support of more needy workers.

There has been no devaluation in God's currency.

M. W. HANCOCK

Changes in Delhi

HE girls from the Punjab who nowadays attend school in Delhi are often very different from those of the old Muslim families whose places they have taken. Not only do they differ in speech and in religion, but in outlook. They move about more freely, and are more outspoken in their judgments. They are all keen nationalists.

Comparatively few of those admitted to our schools have any previous experience of Christian institutions, so to their teachers comes

For Service Overseas



Top : Rev. and Mrs. C. R. Weller, for Ceylon : Rev. A. A. Somerville, M.A., B.D., for India

Bottom : Miss E. D. M. White, S.R.N., and Mr. and Mrs. A. E. Page, for Congo

the wonderful opportunity of presenting Christianity to them for the first time. There comes to them also a stern challenge. Many of the girls have known suffering and deprivation, the loss of all security. What answer will they receive to their problems?

MARGARET H. LANGLEY

4,000 Attend Church

A SHORT time ago we stayed at Ku-lang-su—a small rocky island opposite Amoy. On the Sun-

day morning, at one of the churches, we joined with about 800 Chinese in worship. Ku-lang-su has an area of only one square mile, and yet each Sunday about 4,000 people attend church. I wonder if that can be matched in many parts of this country—4,000 regular worshippers in one square mile !

One evening, meeting crowds on one of the streets, we asked : "Are these people coming from a cinema ?" The reply was : "No, they're returning from an evangelistic meeting !"

H. A. EMMOTT

SOME NEW BOOKS

The Message of Life. By J. IRELAND HASLER. Cloth. 5s. (postage 3d.). Carey Kingsgate Press.

THIS compact study is the latest volume in the *Missionary Message of the New Testament* series. It is full of clarity and mature thought, and is most readable and suggestive. St. John's language is so transparently simple that we tend to miss the depth of his musings on eternal life and its implications. The epistles are the broodings of an old man of ripe experience. Each sentence is a gem which shines in its own light, but all his affirmations are based solidly on the historic Gospel. Though written nearly 2,000 years ago and more quoted than any part of the New Testament, their inner significance is still but dimly appreciated by Western Christians, and it may well be that they await the reaction of Indian thought for their full understanding.

The higher philosophy of India has much in common with the vision of St. John, and this common element is well brought out by Mr. Hasler. Very wisely he does not give a detailed commentary verse by verse, but instead opens up the central thought of these wonderful letters, and shows their practical bearing on life. In John's old age Gnosticism was in the air and had begun to invade the Church, and this Gnosticism had resemblance to the higher speculations of Indian thought. John's insight was far in advance of his times and was adjusted to current ideas and phraseology, and each generation must interpret his ideas according to the language of its own day. Of late years Indians have sought to interpret John on lines that are calculated to make him more intelligible to the Hindu mind, and this is a sound process *provided that the basic facts are left unchanged*, and that nothing eliminates the fact of the

Incarnation or the Atonement or the Resurrection.

This book will be of value to all students of the Bible and particularly to those who contemplate service in India.

E. W. BURT

Look Unto Me. 1s. (postage 1d.). Carey Kingsgate Press.

THE dramatic conversion of C. H. Spurgeon on January 6th, 1850, has exerted an influence which may be compared in many ways with that of Saul of Tarsus. In this well-produced booklet Vice-Principal Cawley sets the story of that conversion against the mental and spiritual processes which led up to it and the effects that followed it. To this is added a sermon on the text "Look unto Me and be ye saved," that was the message of life on that snowy Sunday morning, preached by the young Spurgeon in London six years after the event.

Our churches everywhere will do well to mark this centenary, and preachers will be drawn to this text and story for the occasion. They will find ample material in this booklet.

Rise and Build. By DOUGLAS THOMPSON. 136 pp. Cloth. 3s. 6d. (by post 3s. 9d.).

A VIVID picture of humble Chinese people amid the terrors and privations of prolonged war, and of an unique effort by a team of missionaries and Chinese Christians to rebuild their lives through a presentation of the Gospel in its many-sided aspects, with the object of relating it to the common round and the daily task. The methods used here are applicable elsewhere and the book should therefore have a wide appeal.

The Carey Kingsgate Press, Ltd., 6, Southampton Row, London, W.C.1, can supply the above and all your book requirements. It has an extensive range of well-written and illustrated gift books for Sunday School and other rewards. It caters for the "needs of churches and their organisations. Orders and inquiries should be addressed to the Manager.

Fellowship in Prayer

Based on the Prayer Calendar

First Week.—This is the Universal Week of Prayer when we unite with Churches the world over in thanksgiving and intercession. We give praise for the fortitude of Churches under stress and persecution, for isolated Christians, for the Younger Churches and for the Baptist Advance at home.

Second Week.—We pray for the Officers and Committees of the Society, that amid the unprecedented problems and opportunities of the time, they may receive continually wisdom and strength from God, and be granted clear vision and sure guidance for the furtherance of the work.

Third Week.—We give thanks for the continued presence and service of our missionaries remaining in *Sian*, capital of Shensi, and for the opportunities of witness that remain there. We also remember the Chinese Christians, their pastors and evangelists,

in a setting which calls for faith in God and courage to maintain their work.

Fourth Week.—Pray that the medical work through the *Sian hospital* may continue to prosper to the benefit of the people and the progress of the Gospel; for the work in *Sanyuan* and in over 200 villages, that the flame of love and loyalty to Christ may be kept burning and that many may find salvation and hope through faith in Him.

Fifth Week.—Remember missionaries evacuated to other parts of China and bearing their testimony in association with other missionary bodies. Pray also for missionaries and their families returned to this country, that they may know the presence of God, be greatly used in deputation work and find light for their future service among the peoples of mission lands.

COPIES of the Prayer Calendar, with its daily subjects for praise and intercession, can still be obtained from The Carey Kingsgate Press, Ltd., 6, Southampton Row, London, W.C.I. 2s. 6d. (postage 3d).

ACKNOWLEDGMENTS

(To November 11th, 1949.)

THE Secretaries acknowledge with grateful thanks the following gifts sent anonymously or without address:—

General Fund :—Anonymous, £10; Anonymous, £1.

Medical :—“A Gift for Work among Lepers,”

10s.; A Grateful Student (Medical Work in China) £10 10s. od.

Carey Lectern :—Anonymous, 5s.

Gift Week :—“A Little More” £1; Anonymous, 2s. 6d.; Anonymous, £1; “Two Friends from Crowborough”, £1.

MISSIONARY RECORD

Arrivals

10th October, Miss M. B. Carbery from San Salvador.
31st October, Rev. A. E. Bastable from China; Miss M. Edwards from Dinajpur, Miss E. B. Davies and Miss P. M. Kenyon from Baraut.
1st November, Miss L. Quy from Balangir.

Birth

8th October at San Salvador, to Dr. and Mrs. R. P. Shields, a son—Alister John.

Departures

19th October, Miss D. E. Belham of Patna, from Calcutta for Kingston, Jamaica.
24th October, Rev. T. C. Vicary for Berhampur (by air).
8th November, Rev. A. V. and Mrs. Matthews for Yalembea.
11th November, Miss E. D. M. White for Yakusu, Mr. and Mrs. A. E. Page for Bolobo.

Marriage

8th October at Peking, Miss Betty Joan Cleaver to Rev. John Stewart of the Irish Presbyterian Mission.

Deaths

9th October at Berhampur, India, Miss Harriet A. A. Dawson: India Mission 1885-1924.
6th November at Frampton Mansell, Glos., Eva F., wife of Rev. S. G. Woollard: India Mission 1909-1943.

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of the Baptist Missionary Society

Out in the District

KATHLEEN M. BRAIN, B.A., Wathen, Congo

“OUT in the district.” I wonder what that conveys to you? Here is the story of one Sunday of such a trip.

We were away in one of our distant areas, in a village high up in the hills, to which we had had a breathless climb the previous day. This village contains some thirty to forty houses, some of brick, some of the local palm thatch, and there is also a brick church, seating well over a hundred people, some on benches, but with the overflow on the floor.

This was a week-end of thanksgiving for the whole area, drawing people from about thirty villages. The boys from three regional schools were there with their bands, and scarcely a minute of the week-end passed unaccompanied by their music and singing, so much so that often in conversation we found ourselves shouting above them! Two of our Congo pastors, Nzakimwena

and Samuel Luvambanu, were with me. This was a great help, for it meant that many of our responsibilities could be shared.

On Saturday evening we had the deacons' meeting, and this enabled us to meet on Sunday morning the people who were to be baptized. These included several women, none were very young, all had little book knowledge, but they showed a real desire to follow Christ and to be part of His Church.

Later came a triple wedding. One of the brides was a former boarding school girl. We were proud to see her able to sign her name in the register, for so often the women cannot write. We were gladder still to know that she is a church member and that her husband has become an enquirer. We pray that their home may be a place where Christ is shown forth.

Weddings were followed by the

church meeting, when local matters were discussed. Again it was a special joy to receive back into fellowship another of our former school girls who is now to become a teacher in the girls' school in a big cement works not far away. Will you pray for her, too, that she may be kept faithful and used to lead others?

THE service followed after a brief interval. We met in a large amphitheatre shaded by trees.

Luvambanu told us the story of the healing of the ten lepers and challenged us again with the question of the measure of our gratitude to God. From this service we walked for some thirty minutes down a long, steep hill, until we came to a tiny stream. Here a group of men and women of various ages and differing backgrounds went down into the water and bore witness to their Saviour and His love for them. Again, at this service it was a joy to find among those baptized a boy who had been through our school at Kingemba and Wathen and now, before the children he is teaching, is proclaiming his loyalty to Christ. He, too, needs our prayers that he may be able to win those he teaches to the Master Whom he serves.

By the time the service was over it was past midday and as we made our way slowly up the hill under the strong rays of the sun, we all welcomed the thought of a brief rest. Soon, however,



Crossing a river in Congo

the bell rang, and we set out for our various meetings—men, women and children, each had their own group. I was with the women in the church, and we had a goodly crowd. But as at least every other woman had a young baby with her, I leave you to imagine the effect!

After the meeting I met the young bride of the morning and her husband and talked with them, and later with other folk, until it was time to have a quick supper. When darkness fell the little fires glowed out by every house, and away in the hollow where we had met in the morning a big fire was lit and there we gathered again. Can you see us in the clear beauty of the African moonlight, and with the glow of the flames lighting up the listening faces? Story followed story, as only Africans can tell them, with a wealth of illustration and gesture, often with a song whose refrain was taken up by everyone.

THIS was no formal gathering, but through all the intimacy of song and story ran the one purpose of helping us to see Christ more clearly and to live more closely to His plan for us. And so the day closed and we went back to our temporary homes. Yet that was not quite the end. As the village quietened and the fires burnt down, there came a tap on the door. An old station boy has come to say that "someone" wants to greet me, and he brings in his fiancée, who has

been too shy to come earlier in the day in front of all the crowd. He was baptized at the station nearly four years ago, and now she wants to become an enquirer. So the day ended as we talked and prayed with them.

During that day we often heard the word *Matondo*, the Ki-Kongo for thanksgiving, and as we thank God for all the blessings of that day we would join our thanks to you whose prayers and gifts He uses to make such days possible.

Three Country Clinics Operating

By S. L. HENDERSON SMITH, B.A., M.B., B.Ch.

THESE words occurred in a recent cable from Sian. They indicate the development of a very interesting part of our medical work in Shensi. Few people realize that out of the 450,000,000 people in China it has been estimated that approximately 25,000,000 live in the large cities and that the re-

maining 425,000,000 live in rural areas.

Our mission hospitals have mostly ministered to the needs of the cities and of those country folk able to make the long journeys to them. Again and again country Christians have put before us the clamant needs of their near neighbours for medical help, but the pressing claims of city work have made it difficult to respond.

In the early part of 1948, however, the way opened up. An experienced Chinese doctor, a refugee from another province, offered to take charge of a branch hospital in our northern station of Sanyuan. Buildings were available,



The cold bleak winter in China

and before long drugs and equipment were allocated and all was in readiness for the work to begin. Since then two other small dispensaries have been opened in other villages. What kind of work goes on in these rural dispensaries?



LET us visit one and watch unobserved the drama which daily unfolds itself before our eyes. A steady stream of old and young comes to the door. Here is a lad whose eyes are so inflamed that he cannot raise his head. The doctor examines his eyes gently, writes the diagnosis on a piece of paper and tells him to go to have his eyes washed. A day or so later you would thrill with joy to see that lad, smiling and happy, coming to follow up his treatment and, incidentally, to have a good look at the doctor and nurse who have done such wonders for him with a little boracic lotion and copper sulphate. And who knows but that he will take a Gospel portion away with him, too?

Here is a worried mother bearing her infant who more resembles a waxwork doll than a baby, so pale and puffy is his face. The doctor diagnoses the dreaded fever for which the Shensi plain is infamous throughout the medical world. He asks the nurse to give an injection and bids the mother bring the child again for a regular course. This is possible now, whereas before the long and expensive visit to the city would

Hospital Theatre Staff

have had to be balanced against a child's life, in nine cases out of ten to the detriment of the latter.

A farmer comes along. He unwraps a piece of cloth tied round his finger to reveal a festering wound. It needs careful cleaning and a clean dressing. He is also given an injection to prevent tetanus. If we had been unable to start this clinic to what agonies of pain might his wound not have taken him?

One other point—these rural clinics reinforce our witness to the Communists by showing them that Christianity is the most practical of all faiths, ministering as it does to the three-fold entity of body, mind (through our schools) and spirit.

This service to the community is in harmony with the mind and practice of the Master who went about doing good. On it He has set the seal of His approval in the results that have followed in changed lives.

Paul said, "How shall they hear without a preacher?" Perhaps we might also render that, "How shall they know what Love is, except they first be loved?"

Training Christian Teachers

By T. G. VICARY, M.A., A.K.C.

CHRISTIAN education is impossible apart from Christian teachers. This is true of the homeland. It is equally true of mission lands. That is why the training of teachers for Christian schools, and of others to carry their Christian life and thought into government schools is so important a part of missionary policy in India now that the country has attained independence. This work, happily, can be carried on in co-operation with other missions. Since 1935 seven missionary societies working in West Bengal, representing Anglican, Baptist, Congregational, Scottish Church and Methodist Churches, have united in the Union Christian Training College at Berhampore in the Murshidabad District.

The students have a year's post-graduate course working for the Bachelor of Teaching Degree of Calcutta University. This includes the usual Studies of Principles and History of Education, Educational Psychology, and teaching methods of individual subjects, but each student also has to do some handwork and preparation of teaching material. Each Christian student takes courses in Religious Education and Old and New Testament; while non-Christian students take Moral Education and stories of great men, or the Life of Christ.

Students from twelve denominations and representing as many language groups have been

trained for the service of the Church in India and Pakistan. Alongside these Christian students, both men and women, we have welcomed non-Christian graduates—Hindu, Muslim, Buddhist and Communist. They have studied together, taught together in neighbouring schools, eaten together and played together. They have prayed together too, and, as opportunity has come, they have "had the gospel preached unto them." The governing body of the College is interdenominational, and the principal and two of his three Indian colleagues are Baptists. All are deeply engaged in the work of the local Congregational Church, which is now linked with the United Church of Northern India, of which they are both elders and officers.

The superintendents of both departments of the local Sunday School are members of our staff, the men are engaged in the regular conduct of local church services, the women visit Christian homes and the homes of non-Christian women students, and Christian students engage with them in the evangelistic work of the local church.

We have striven to maintain high professional standards. Above and beyond that we have tried to make the life of the College the life of a Christian community—to pass on that life abundant which our Lord came to give to men.

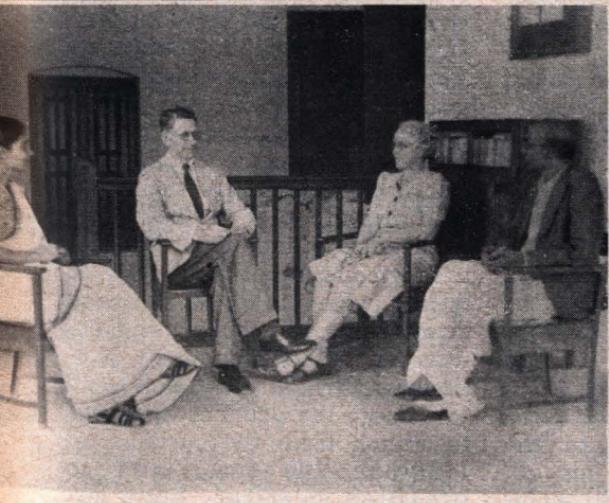


*Top Left : A Class in Session
Top Right : Morning Prayers conducted by Miss S. MOOKHERJEE*

Middle : Students in their Hostel

*Bottom Left : Staff Meeting—
Miss MOOKHERJEE, REV.
T. C. VICARY, MRS.
VICARY and MR. SOLOMON
DAS*

Bottom Right : Two students in cycle-rickshaw off to teaching practice



*Pictures of the Union Christian Training College,
Berhampore, Murshidabad, Bengal*

Great Things

By J. B. MIDDLEBROOK, M.A.

WITH the approach of the last two months of the present financial year, we do well to lose ourselves in thoughts of God and His mighty purposes. God forbid that we should become victims of a mere materialism, obsessed with pounds, shillings and pence and forgetful of the tremendous objective to which such monies are dedicated. Just as gifts even from God can obscure thoughts of the Giver, so the financial proceeds of religious work may become in themselves a fetish or an idol.

EXPECT GREAT THINGS

Carey, in his "Deathless Sermon" in Nottingham in 1792, was well aware of this danger, and he sought to safeguard his contemporaries from its perils. The order of the two great challenges of his mighty slogan should not be overlooked. The call to expect great things from God preceded the call to attempt great things for God. How right he was to turn men's thoughts first of all to the Author and Architect of the everlasting purpose, to God's own part in its inception and fulfilment and to the glorious work of grace. Before human effort can develop, waiting upon God, communing with the Divine and expectant turning to the Creator and Father of us all, must first take place. The secret place and the throne of grace, places which the Communist never enters and from which the Moslem stands afar off, are the

source and fountain of the Christian's inspiration, strength and goal. In the very nature of the case, by virtue of God being good and gracious, He has "great things" in store for His children. They are in His gift in this generation as in every other to all who share the missionary movement at home and abroad, and to all churches whether younger or older.

ATTEMPT GREAT THINGS

But just as Isaiah's vision in the temple of the Lord high and lifted up issued in the call, "Who will go for us?", so "Expect great things" necessitates also that we attempt them. The call to worship results in the call to action; the vision of God becomes a vision of the Kingdom. Grace creates faith, and every step that faith takes away from grace is a step in the wrong direction. The presence of God becomes a concourse of needy folk from the ends of the earth. The magnitude of the task in its tremendous dimensions demands a magnanimity of soul, lofty in feeling, going to all lengths and far-reaching in its plans and endeavour. The text of the Nottingham Sermon was Isaiah's call to enlarge the place of the tents, to stretch forth the curtains, to lengthen the cords and to strengthen the stakes. But it was based upon the promise, "Thou shalt break forth on the right hand and on the left, and thy seed shall inherit the Gentiles."

If, therefore, the Society asks for labours and toils, this human objective is sought as an instrument of the "great things" of God. If the Society calls for effort, the only source for such strength is inspiration. If the

Society looks for faith, the faith it longs to find is faith that comes by grace. If the Society sounds the trumpet call, "Attempt great things for God," it is only because it has already cried, "Expect great things from Him."

Her Answered Prayer

By GLADYS C. PARRIS, S.R.N.

I WAS busy trying to reduce the pile of unanswered letters on my table, when I was interrupted by a heavy cough outside. Somewhat reluctantly, I went to see who was there.

It was a woman I had known since her girlhood, who had come to show me her eighth baby. She put into my arms a lovely little girl of two weeks, complete with bonnet, silk frock, coatee and woolly boots. The mother, too, was dressed in new beautiful colours. With her face shining with joy, she exclaimed, "*Isokuswa, Mama*" ("I have come out into public life again").

The native custom is to stay in the hut in darkness for one or even two months, but Christian women are beginning to show pride in coming out earlier, and numbers visit me on their first outing.

We talked of many things, when she said suddenly, "I want to tell you about one of my other children. He was very ill some months ago, and I had to stay away from the women's

meeting. One night he was dying, and my heart was heavy with sorrow. My husband began to wail and shout, and soon the neighbours knew that death was coming to our home. I had already prayed twice that God would not take our boy from us, but it seemed that God did not want to hear me then.

"I felt I ought to pray again, and I told my husband to stop wailing and join me. He is not a Christian, but we prayed together. Then he went away and I continued to pray through that night. When dawn came my boy smiled and moved his arms and legs. Truly I could not stop being surprised. There was my child who was nearly dead two hours before and was beginning to get well. God had heard and answered my prayers. I can never do anything but trust Him after that. Pray with me that my husband may become a Christian too."

I said good-bye, as she took the precious eighth bundle of life, tucked it into her garments and went home.



Rev. B. A. Rao

Work Among the Telugus

More than 400 Baptisms

By B. A. RAO, L.Th.

The Rev. B. A. Rao belongs to the Telugu country. He heard the story of William Carey from his father, who was pastor of a church in Chicacole, South India. He responded to the missionary call, resigned a government post and received theological training at Serampore College. He was placed in charge of the B.M.S. Telugu work thirteen years ago, after serving the Society in Orissa.

AN encouraging feature of missionary work in and around Calcutta is the response of the Telugus. It has been estimated that 50,000 Telugus moved some years ago from the Madras Presidency to Calcutta to find work in the jute and cotton mills on the banks of the River Hooghly which divides Calcutta from Howrah. The majority are unskilled labourers, ninety-nine per cent. are illiterate and all are very poor.

Christian work among them began in Calcutta in 1936. At the first baptismal service there were ten candidates—five married couples. Since that time more than 400 have been baptized and three churches have been formed. Each church accepts full financial responsibility, except for the support of the pastors, which would cause too great a strain on the members' very slender financial resources.

The Telugus' sturdy independence in face of endless difficulties, chiefly connected with illness, scanty accommodation and mal-

nutrition, makes work among them a great joy. The area over which they are scattered covers approximately 1,200 square miles. Thus it has been extremely difficult—and in some cases impossible—to maintain pastoral oversight, and the work has had to be developed in and around three main centres. Large areas where the Christian message would, we know, be heard gladly, remain unvisited.

At Alambazar, a village fifteen miles from the centre of the city, there are 46 scholars and two teachers in a Telugu school which we founded. Some of the older children are sent to Canadian Baptist Mission boarding schools in Telugu country in South India. This means additional heavy expense, most of which is borne or raised by friends in Calcutta.

So much has been done. So much remains to be done. Will you please pray that the way may be shown so that we may reach more and more of these who are waiting to hear the Word?

A New Church in Trinidad



Sixth Company Church, Trinidad : Dedication Service

MOUNT BETHEL Church, Sixth Company, a village in the south of Trinidad, was recently dedicated by the Rev. J. P. Hickerton. The building is the gift of Mrs. Josephine Small, who, during the ceremony, laid a stone which bears the inscription : "This stone was laid by Mrs. Josephine Small who erected this church to the glory of God, 24th September, 1949."

The church was crowded with delegates from neighbouring churches, and the singing was led by a specially trained choir. Mr. Bullard, the responsible preacher, spoke on behalf of the

church, and Mr. F. Chapman, the acting pastor, also addressed the gathering. The deacon, Mr. Sandy, offered prayer, and Mrs. Small also took part. The Rev. S. G. Poupard voiced the thanks of the southern churches and presented a hymn book sent by the kindness of the Rev. B. Grey Griffith, B.D. Refreshments were served afterwards, when the sticking of a large iced cake, a West Indian custom, was performed by Mr. Hickerton and Mrs. Small amid much amusement. A gas lamp was given by the village store-keeper, and Sister Eva presented a pulpit Bible sent by a friend in England.



OUTSIDE GLOUCESTER PLACE

THE REV. D. E. ALLEN and the REV. D. A. MORGAN, with Dr. WILLIAM-SON, M.A., B.D., MR. H. C. JANES and the REV. J. B. MIDDLEBROOK, M.A. A photograph taken outside the Mission House shortly before Mr. Allen and Mr. Morgan returned to Jamaica. They have spent three months in this country as a deputation from the Jamaica Baptist Union for consultation with the Officers and Committees. They have also visited many churches throughout the country.

FOR SERVICE OVERSEAS



Miss B. M. Boal



Dr. D. S. McLaren



Mrs. D. S. McLaren

MISS B. M. BOAL, former G. A. Educational Secretary, of Harrogate; DR. D. S. MCLAREN and MRS. MCLAREN, S.R.N., of Spurgeon's Tabernacle—all for the Kond Hills, India.

Reinforcements for San Salvador



Senhor and Senhora A. R. de S. Machado

SENHOR and Senhora A. R. de S. Machado are Portuguese nationals who have joined the staff at San Salvador. In a letter which accompanied their photographs, Senhor Machado says: "My first words are of prayer to God that He may

continue to pour upon you the greatest happiness and blessings. I continue to have great spiritual joy in the work which the Lord has entrusted to me to do and for which I ask the prayers of the brethren in Britain."

Fellowship in Prayer

Based on the Prayer Calendar

First Week.—Sunday is *Baptist World Alliance Sunday*, and throughout the week we link ourselves in praise and intercession with men and women of our communion in all lands, that all may be kept in unity of faith, alert to present-day opportunities for witness, and that those who suffer persecution may be granted strength to endure for Christ's sake.

Second Week.—We pray for *Cuttack*, capital of Orissa and centre of a large and varied B.M.S. work. Pray that through the churches, colleges, schools, printing press, leper asylum and other activities, the Word of God may run, have free course and be glorified to the salvation of people and the building up of the Church of Christ and to the increase of its missionary zeal.

Third Week.—The *Women's Hospital at Berhampur* brings bodily succour and evangelistic witness to multitudes of people over a wide area. The *Kond Hills Mission* has made remarkable progress and faces big opportunities for extension. Thanksgiving for great things accomplished should be mingled with prayer for missionaries and Indian colleagues engaged in the work.

Fourth Week.—Work in *West Orissa* also has made rapid strides among depressed classes who have found new hope through faith in Christ. Pray for missionaries who evangelise and teach, build immature Christians in the knowledge of God, and who are faced with new openings and responsibilities.

World News



*Telugu Baptismal Service
(see p. 26)*

Medicine and Evangelism

IT is now more than a year since the Jenkins Robertson Memorial Hospital returned to its old premises in the city of Sian. During that time we have been rejoicing in our new building for out-patients. It has been utilised to the full with an average attendance of 600 to 700 patients per diem with peaks of over 1,000. More than half of these are women and children.

Apart from our usual evangelistic activities, twice a week Mr. Li Hai Feng brings along his preaching cart with loud-speaker. The cart, with

its gay red and green paint, adds to the colour of the scene in our courtyard. Gramophone records and preaching are relayed and add much to the noise. A little too much noise for some of us, although the Chinese love noise and gaiety!

Since liberation by the Communists, work in the hospital has been allowed to continue as usual. There is a big increase in the number of poor patients. One Friday in July there were over 500 poor patients. These would pay nothing for their treatment and medicine.

ELIZABETH CLOW

Christian Universities Continue

ALL the thirteen Christian Universities in China continue to function. Their Chinese and Western staffs are giving a first-class education to 9,000 prospective doctors, teachers, scientists, agriculturists, engineers, leaders in business and industry and the Church. Their aim is to serve China and to play a most important part in building up a new China on a Christian basis.

Mother Hens

WHILE living in Chengtu I was a member of the Mu Chi Mhi, or "Mother Hens" Meeting. This is a group of about fifteen women who meet weekly in various members' homes. We sew and knit, making articles for a sale, the profits of which will be used for some worthy cause. After about an hour and a half our handwork is set aside and husbands join us for light refreshments, and we talk informally about church and home matters. About

once a month we have a short devotional time and an address on some aspect of church or home life.

JOYCE BASTABLE

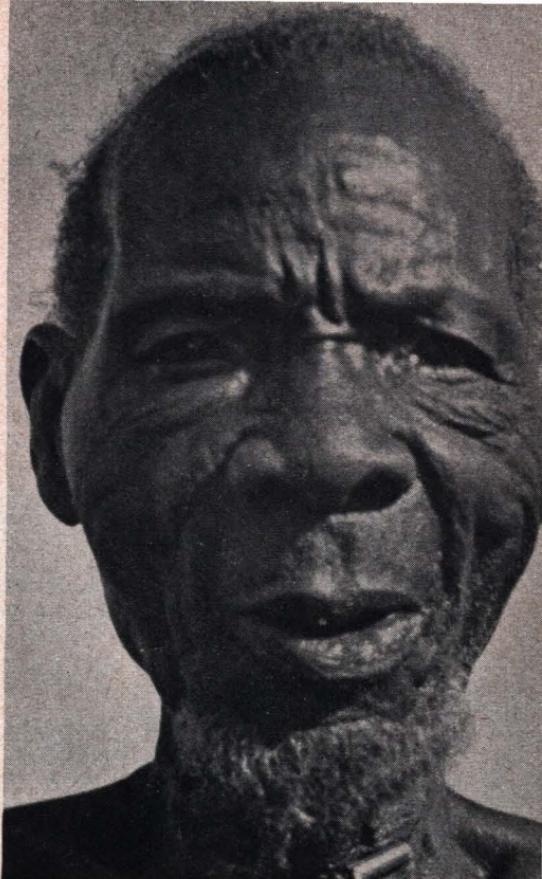
Piercing the Gloom

LAST autumn a little street chapel was opened in Ming Tzu Ch'ang, a small town where there were no Christians. Soon afterwards a young woman in her twenties became a Christian. Although not well educated, she could read quite well and was keen to learn. In her home she met with persecution, especially from her mother and brother. However, when they saw the transformation in her character, they left off persecuting her. Through her an opportunity came to us to go and preach in a heathen home, the home of her sister. There, to an audience of forty people, we preached and sang as simply as we knew how the Gospel story. In this and in many other ways shafts of light are piercing the gloom of heathen darkness.

WILMA O. HARKNESS

A Barrier Broken Down

SHE was an old Congo woman, one of the many "wives" of a chief. Her friends, African and white alike, had pleaded with her many times to repent of her sins and take Jesus as her Saviour, but every time with a characteristically pagan gesture she would reply, "Never, no never will I give my heart to your Jesus." The day came, however, when her "husband" made the great surrender and she, baffled and mystified, went off to the forest. There the Lord met with her, and when she came back that old scarred



*A Congo Veteran makes his appeal—
"Come over and help us"*

face was shining with the Light of Life. "Truly," said our Christian women, "God is! The One who could so change Mafinga is God indeed!"

M. C. NEWBERRY

Father and Son

A FEW years ago the headman of a village became a Christian, chiefly through the teaching in his village of the Berhampur Mission Hospital workers. On becoming a Christian this Indian was turned out of his village and died very suddenly about seven years ago. His only son was brought up in our mission school. This fine Christian lad of nineteen has now been appointed headman

of the village which turned his own father away. He has a fine opportunity of service and witness in his Hindu village. Please pray for him.

M. RIGDEN GREEN

C.E. in India

IN our Bhiwani Church is a Christian Endeavour Society. Its members sometimes go on evangelistic expeditions to the surrounding villages. On one Sunday, which happened to be the anniversary of Gandhi's death, they passed through a village where loud speakers had been erected and through which tributes to Gandhi-ji were being

broadcast. Our C. E. contingent stopped to listen, whereupon they were asked to speak, and two of them did so for ten minutes each—preaching the gospel!

J. BENZIE

A Broadcast Appeal

THE broadcast appeal for medical missions in India and Pakistan made by Major-General Wilson-Haffenden on behalf of eighteen missionary societies has so far resulted in £6,935 being received. This came in 4,500 letters and a considerable number of anonymous gifts.

ACKNOWLEDGMENTS

(To 14th December 1949)

Donations

THE Secretaries acknowledge with grateful thanks the following gifts sent anonymously or without address:

General Fund: Peterhead, £2 0s. 6d.; "E. W. T." £2; Anonymous, "In Memoriam," £2; Anonymous (per Royal Bank of Scotland), £75; "In loving memory of Margaret, 7th December" "M. M. F." £1.

Women's Fund: Peterhead (Mrs. Ritchie's Gift), £1.

Gift Week: Anonymous, 1s; Anonymous, 5s.

Legacies

The following Legacies have been gratefully received in recent weeks:

		£	s.	d.
Oct. 13	Mr. W. John	30	0	0
13	Mr. J. R. Brittain	200	0	0
13	Mr. R. H. Jones	100	0	0
14	Mr. H. Mitchell Kershaw (General £100, Medical £100)	200	0	0

		£	s.	d.
Oct. 19	Mr. Alfred J. Kent (Work in Congo)	153	10	9
22	Miss M. Kimber	20	0	0
22	Mr. J. Treharne	3,603	15	2
26	Mr. A. J. Kent	842	6	0
28	Sir E. Wood (General £74, Medical £74)	148	0	0
Nov. 3	Miss K. Hobbs (Women £5, Medical £5, B.T.L.A. £5)	15	0	0
9	Mr. R. Jewson	100	0	0
9	Mr. E. A. Wilson	465	10	3
11	Mr. H. K. Olney	200	0	0
16	Miss J. Philip Penman	594	10	1
16	Miss E. A. Shorman	50	0	0
17	Miss E. Shipway (Medical)	200	0	0
24	Mr. A. J. Kent (Work in Congo)	30	0	0
24	Mr. A. Young	1,000	15	3
26	Mr. E. E. Bowley	120	3	2
30	Mr. F. W. Pelham (Medical)	50	0	0
Dec. 2	Mr. H. E. Curtis	300	0	0
6	Mrs. F. E. Moore	500	0	0
10	Miss J. O. Butterfield	16	0	7
10	Mr. Alfred Young	53	15	0

MISSIONARY RECORD

Arrivals

28th November, Rev. J. C. Newton, from Sian; Miss C. M. Mackinnon and Miss A. Jagger from Hangchow.
2nd December, Miss E. M. Jarry, from Udayagiri;
15th December, Miss B. J. Smith, from Chandraghona.
16th December, Miss M. M. Clark and Miss E. G. Handley from Brussels.

Departures

10th November, Rev. C. R. W. and Mrs. Weller and two children, for Colombo.
25th November, Rev. W. C. and Mrs. Fulbrook

and child, for Thysville; Miss M. J. Greenaway for Leopoldville.

3rd December, Rev. D. E. Allen, J.P., and Rev. D. A. Morgan, J.P., for Jamaica.

10th December, Rev. J. K. Skirrow, for Dinajpur.

Dr. and Mrs. D. S. McLaren, for Udayagiri.

12th December, Miss M. A. Fasham, for Yalemara.

16th December, Miss M. A. Davies, for Calcutta.

Births

28th October, at Berhampur, to Rev. W. E. and Mrs. Thomas, a daughter, Shan Tunstall.

21st November, at Balangir, to Rev. S. E. E. and Mrs. Payne, a daughter, Heather Ruth.

3rd December, at Thysville, to Rev. C. A. and Mrs. Couldridge, a son, James Albert.

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MISSIONARY HERALD

MARCH 1950 • PRICE THREEPENCE



THE FIELD IS THE WORLD

The **Missionary** **Herald**

of the Baptist Missionary Society

The Challenge of Change to Our Overseas Work

By H. R. WILLIAMSON, M.A., B.D., D.Lit.

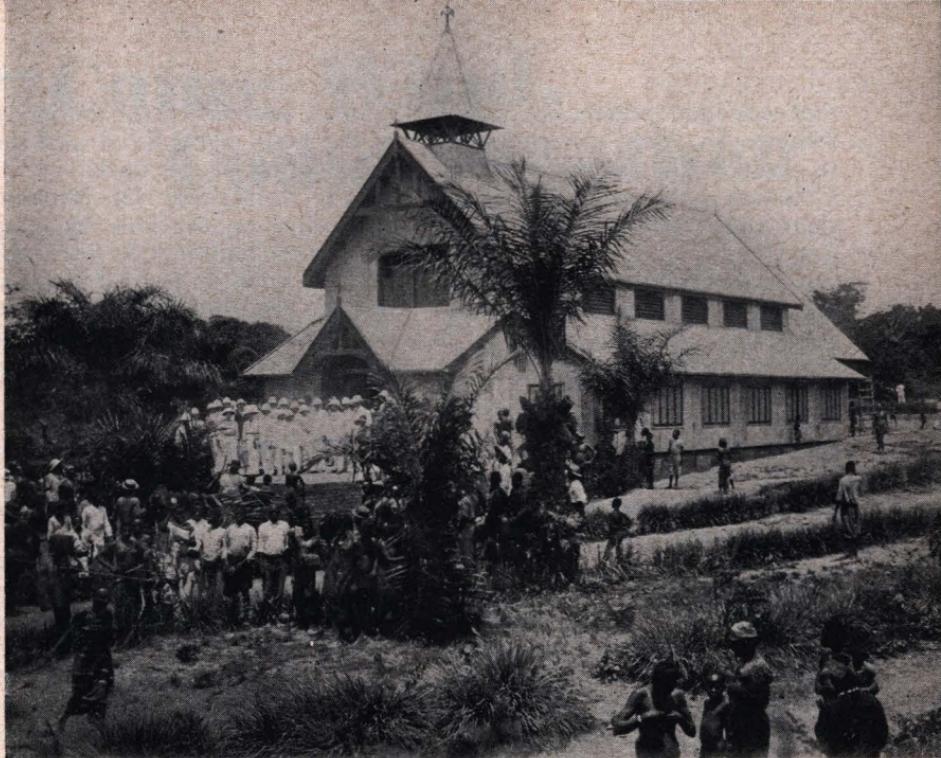
*“Change marches onward,
May all change be blessed.”*

THESE lines from a well-known hymn summarise briefly the subject of this short survey of present-day conditions as they affect our work overseas. Changes of the greatest significance for the modern missionary enterprise are taking place in every one of our major fields of activity, and these changes are of such a nature as call for fervent and faithful prayer if they are to be contributory to the progress of the Kingdom of our God and of His Christ.

Other articles of a more detailed character on each of our fields will be appearing in the **MISSIONARY HERALD** in the next few months, so what is written

here is of a preliminary and general character.

India, Pakistan and Ceylon, with a population of nearly 400,000,000, have each recently become self-governing dominions, but for the time being have decided to remain members of the British Commonwealth of Nations. One of the results of political independence has been that the paramount religion of each of these three countries has received new emphasis. This is particularly true of Pakistan, which with its 90,000,000 people is now the largest single Mohammedan state in the world. In Ceylon, with a population of 6½ million, Buddhism, which for



Upoto Church (see p. 38)

many years has been popularly synonymous with patriotism, has become more aggressive, and in India, with its 300,000,000 people of varied race and language, Hinduism is renewing its efforts to be recognised as the national religion.

On the other hand, these changes have been accompanied by a more friendly attitude towards the British people and British missionaries, which in itself should give us an enhanced opportunity for Christian evangelism. It is also gratifying to report that each of the new governments has decided to include in its Constitution clauses conferring religious freedom upon all its citizens, with liberty to preach and to persuade others to change their religious beliefs.

IN China the advent of the Communist party to power presents Christianity with a challenge of the first magnitude. For here, amidst a population of 500,000,000, our missionaries and Chinese Christians have come to grips with a most formidable modern rival for the soul of man. We rejoice that the Christian Church, after a long and chequered history of 1,300 years, has become rooted in the land. We rejoice too that although the numbers of believers are few and although Christian leaders are not numerous or too well equipped, they have accepted the Communist challenge in a humble but courageous spirit. They have declared themselves as willing to co-operate with the new Government in their plans for social

and economic welfare, but remain resolute in their determination to preserve the integrity of their Christian faith and to maintain their loyalty to their Saviour and Lord.

The real nature of the missionary opportunity in a Communist-controlled China is not easy to forecast. There are sure to be special difficulties. But so long as the door remains open, the B.M.S. is determined to carry on all its major forms of activity, and to help our Chinese brethren to the utmost of our power.

THE progress of Protestant missionary work in the African colonies of Congo-Belge and Portuguese Angola is remarkable, considering the strength of Roman Catholic influence. But in both of these colonies the expansion of foreign trade, the opening up of communications, the loosening of the old tribal sanctions, the segregation of large numbers of the peasantry in big industrial centres have brought about tremendous changes in the social and economic life of the people, which are challenging both in their difficulty and opportunity to the Christian Church.

In the Belgian colony the Government is offering substantial subsidies for Protestant educational work, as it has done for our medical work in the past. Our missionaries feel that this represents an opportunity for evangelism through education which we cannot afford to miss. But they realize too that the spiritual needs of the scattered Christians, or the village peoples, must not be neglected. Our staff is limited, and the need is great and urgent to train far more

African leaders for the gathering of the hosts of the Lord and the shepherding of the flock.

The Portuguese Government is insisting on Missions engaging Portuguese nationals for the staffing of schools on central stations. But the securing of an adequate number of evangelical Christians of this type is proving a formidable task.

IN the West Indian islands of Jamaica and Trinidad recent changes, both political and economic, are making special demands upon the Christian churches especially for better trained leadership, and upon the missionary societies for increased co-operation and support. While progress towards political independence in both these islands is being made, the complex problem of the entail of slavery, moral laxity, grinding poverty, and illiteracy still baffles administrators and Church leaders alike.

In both islands the B.M.S. is helping to make possible a better-equipped and better-supported ministry, in the hope that this in its turn will create those Christian standards and institutions which will attract and hold educated and uneducated alike in the fellowship of the Church, and impress the Spirit of Christ upon the whole social order.

SUCH are some of the changes in recent years which characterise our overseas work. Let us pray that God by His Spirit will inspire and instruct our missionaries and all our fellow Christians in these fields, and that all these changes may be blessed by Him to the furtherance of His great Kingdom.

“Come Wind, Come Weather”

THE poets make much of the bluster of March. Tennyson, for example, speaks of “the wild March morning,” and Shakespeare of “the winds of March.” They remind us of storms and tempests, over the Welsh hills perhaps or the Yorkshire moors, the flats of Lincolnshire or the lowlands of Scotland. But we also remember that there are devastating hurricanes in Jamaica, monsoons in India and bitterly cold winds in China. Weather of some kind or other, of course, is the background of all our human existence, but like Bunyan’s pilgrim we are to say with equal defiance: “One here will constant be, come wind, come weather.”

PLUCKY AND PERTINACIOUS

Such thoughts as these come home to our minds just now because March is the closing month of the B.M.S. financial year, and collectors are busy on their final errands: some in the precincts of the church, others

going from door to door, and others, again, sending reminders by messenger or by post, but none of them, we trust, “under the weather.” In *As You Like It*, Amiens said of life in the forest :

“Here shall he see
No enemy
But winter and rough weather.”

Surely, in the very last days of our great New Subscribers’ Campaign even winter and rough weather will not be given sovereign rights! In February and March, 1947, when the British Isles were almost fantastically snowbound and traffic in many places was brought to a standstill, there were well-nigh inaccessible regions of Wales where plucky and pertinacious B.M.S. collectors actually added to the previous year’s total by their determination to defeat the weather and fulfil their self-imposed duty in the cause of Christ’s Kingdom overseas.

J. B. MIDDLEBROOK

Standing Firm

I RECENTLY visited Sita and Gobanda Sahi, a Brahmin priest and his wife who were converted and baptized about four years ago. Their faith and Christian experience are still fresh despite all the persecution they have had in their village. They are both eager to witness and already I have seen them visiting Hindu homes around them and giving Christian teaching where this is possible.

One of our Biblewomen and I have also visited the home of a Hindu doctor who has a New Testament and is anxious to know about our Christian belief. His wife is also eager to hear and we gave her a copy of St. Matthew’s Gospel. I felt the seeds of faith were already in her heart. Sita and Gobanda visit this doctor and his wife, and we pray that they may be able to help them.

Joy RIGDEN GREEN



Upoto Station from the Air

who worked with Mrs. Marker at Upoto from 1906 to 1944, tells the story of then and now.

THE large church on the hill at Upoto stands dominating the landscape. It seems to look with motherly affection over a district as large as several English counties, where some 200 centres have been established, each with its resident teacher-evangelist. In these prayer and praise are offered daily, preaching services are held regularly and instruction and training are given to candidates and scholars. The whole of this village work is entirely supported by funds from the local Congo Church.

This was planned and prayed for when the early missionaries held their first services under a wild fig-tree. Oram and Forfeitt, one with his violin and the other with an organ, taught and led the hymns and worship. By January, 1891, eight months after landing on that beach, they wrote home with joy, "We have collected a thousand words of the local language, written four hymns, translated Scripture narratives, the Lord's Prayer and the Ten Commandments."

Sixty Years at Upoto

By J. H. MARKER

Upoto, in Middle Congo, celebrates this year the Diamond Jubilee of its formation. The Rev. J. H. Marker,

Daily medical work did much to cement the friendship of some of the people, but there was also hatred, opposition and pagan indifference. Some laughed at the idea of the Son of God coming down to die for men. When Oram died in 1904, his personal boy gave his heart to Christ. He said, "When my white man preached we did not believe his message, but when we saw the love that led him to die for us we knew what His Saviour's sacrifice meant." Two years later that boy and a friend were baptized. By the end of 1899 the church members numbered five and four candidates awaited baptism.

THE Church had begun to grow, but deaths from sleeping sickness and other causes reduced the membership until in 1902 the report says, "The year opened with a membership of four." Through Oram's death a corn of wheat fell into the ground, but it yielded a hundredfold. When I went to Upoto in 1906

the membership was 37. From then until I left the field, 3,700 had been baptized.

The Church grew through days of difficulty that were also days of expansion and forward looking faith. Its aim was a literate membership. A steady leavening influence has been the result as educated Christians have gone amongst their fellows ; Christian clerks and foremen employed by companies, judges and native clerks-of-the-court at Government centres, evangelists and teachers, district superintendents, and the wives of all these sent to towns near and far throughout the district.

As the Church made its first impact upon fresh regions, there was a steady stream of Christian men and women ready to go as evangelists and teachers. Many of these suffered persecution, their houses were burnt down and they were chased away. They included men like Longanja, who settled for two years in a town over 100 miles from Upoto, patiently trying to win a few children, in what is now an important centre of our work. We thank God for the loyalty of Christians like Mawango, who joined the mission on May 28th, 1890, the day before Upoto station was founded. He had fled as a slave from those who sought to kill and eat him, and was rescued by George Grenfell and taken on board the *Peace*. Mawango was our senior deacon at the time of his death, after fifty-three years' connection with the mission.

THE links with outlying posts have been maintained. Missionaries on itineration have

walked hundreds of miles preaching, teaching and healing, over tracks that wound in and out through bush, marsh and forest. At times they waded waist-deep along cold streams in dense, shadowy glades. Sometimes they were paddled in shallow dug-out canoes along narrow tortuous creeks or crossed the wide river Congo, where tropical storms blew up in a few minutes, whipping the quiet waters into a rage, with waves that resembled a storm at sea. All these trials were forgotten, however, as one sat with the members who had longed for a visit and a communion service in the little school-chapels they had built with such pride.

Between these visits we kept in touch with them by monthly letters printed on a small hand-press. Bible reading notes, subjects for sermons and news paragraphs were included. Colporteurs in pairs carried on a long pole a box of books for all stages of reading, from the A.B.C. primer to the New Testament. This latter has always been a best seller. Frequently young people have walked fifty or sixty miles to the station to buy a copy because the boys with the books had sold out before they reached their village. At the last Christmas Day service I attended at Upoto I counted New Testaments in six different languages being used by the congregation.

DIAMOND Jubilee celebrations were held for a week in February, as the dry season is more suitable than May for the crowds travelling from their towns to attend. Some paddled their canoes for over a hundred miles.

Others walked twice as far. Every church member was invited and special travel permits were issued. A temporary building to seat an extra 1,500 and 1,000 temporary huts were built to accommodate the visitors. All the materials were given by local Christians and the labour was voluntary.

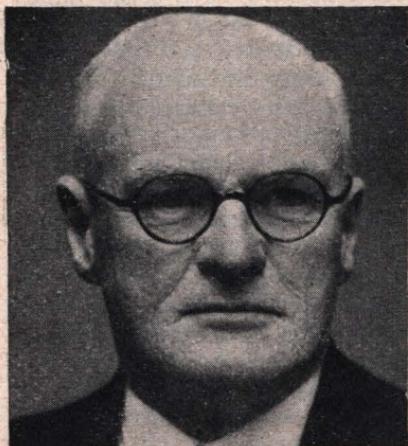
For sixty years since those services under the wild fig-tree God has been blessing the work of the Church at Upoto. Its vigour and growth are signs of His approval. Hospital, dispens-

saries, leper camp and schools are all used by Him for emphasis upon a Gospel of redemption which meets every man's need. Tribal faction is giving place to friendship and co-operation, and the Church on the hill, with its finial, a double cross pointing north, south, east and west, speaks to all of the brotherhood of man in the Fatherhood of God. To Him be the glory for a great past, and in Him be our trust for a still finer future, both in the occupied and in the un-evangelised districts of Upoto.

Home Claims

By ARNOLD S. CLARK, J.P.

Treasurer, Baptist Union of Great Britain and Ireland



I AM very glad indeed to have this opportunity of writing on behalf of the Home Work Fund of the Baptist Union.

The finances of the Baptist Union have undergone a complete revolution in the last few years. Until recently its General Funds and those of the Sustenta-

tion Fund were kept separate, and it was not legally possible for the basic salaries of ministers of aided churches to be augmented by surpluses arising from the general funds year by year.

The war increased the cost of living, so that the basic salaries which in 1914 bore a reasonable relationship to the value of the pound, became impossible, and were then supplemented by grants from the War Emergency Fund. This was only a temporary measure, so the Baptist Union Council, led by Dr. Aubrey, drew up a scheme whereby all the funds of the Union were merged into one, with the result that the total income of the Union from all its sources is available for the basic minimum stipends, the departmental work, the maintenance of the Church House, and all the regular office clerical routine connected with it.



A mountain of pilgrimage in Shansi, China, to which thousands go in a vain search for peace of heart and mind

It is, therefore, now obvious that the amount of cloth available directly determines the number and quality of suits; in other words, the generosity of the friends and members of the Union, and the success of its business departments, determines not only the amount of the basic stipend, but also the scope and activities of the various departments.

At the Assembly last year I spoke of the Home Work Fund as a Song of Degrees—I even suggested that Mr. Grey Griffith should sing it! And it is a Song of Degrees—of continuous ascending progress. For the Simultaneous Collection has increased year by year, and so consequently has the basic stipend. Here is the Song. I only wish I could set it to music!

Simultaneous Collection.

			£
1945	-	-	19,156
1946	-	-	19,235
1947	-	-	19,410
1948	-	-	23,683

Basic Minimum Stipend

(Married Men).

			£
1945	-	-	220
1946	-	-	250
1947	-	-	265
1948	-	-	275
1948 (July)	-	-	300
1949 (July)	-	-	312

Year by year, at its autumn meeting, the B.U. Council estimates its income for the ensuing year and then proceeds to apportion it, fixing the amount of the basic stipend and the grants necessary for the departmental work. But last November the Council apportioned what it had

not got, because its budgeted expenditure exceeds its income by no less than £11,000. And that excess is due almost entirely to the fact that the grants for the stipends—ministerial and deaconesses—will be £35,000 in 1950 as against £26,000 in 1948.

That deficiency can be met in 1950 and, if necessary, in 1951, out of the reserves in the Supplemental Fund and elsewhere. But the reserves will then be exhausted, and unless we can increase our income very considerably, not only will it be impossible to increase the stipend further, but the existing rate will not be covered. That, of course, is unthinkable, and I am sure we can meet the demand if as a Denomination we make up our minds to do it.

We are now aiming at making the basic stipend £350 for the married minister as soon as ever we can manage it—this year it is £312—and Dr. Aubrey has set his heart on its reaching this £350 during his presidential year.

So far I have stressed the ministerial side of the Fund because, as a layman, I am able to urge what ministers may find it embarrassing to press, and because it is the ministerial basic stipend which especially rises with the income of the Union. The other work covered by the Union is more stable and does not vary so much, though in fact all the departments need more than they receive at present.

The General Funds of the Union—apart from the Superannuation Fund (which is entirely distinct and governed by its own set of rules) and the ministerial work I have covered above—are used in the following ways:

Young People's Department, Temperance and Moral and Social Questions Departments, the Percy Illingworth Institute at Aldershot, and the Lay Preachers' Federation. Then in connection with the work done by our women we have the Hostel, the Training College with all our Deaconess work, and the Haven at Yateley, together with the Baptist Union Adoption Society.

And, finally, there is the maintenance of headquarters—our Church House, with all its staff and routine, our General Superintendents, the Sustentation, Superannuation and Ministerial Recognition machinery, and a host of other work besides.

Therefore we aim at :

1. A large and permanent increase in the Simultaneous Collection on the second Sunday in March.

2. An ever-increasing July communion collection.



Congo Women Making Pottery

3. An increase in the numbers of our personal members and subscribers.

Could I have set that song to music? I leave it to the musicians. But there is a real song in it! It is the Lord's work—missionary work among our heathen at home. *His* Church, *His* Ministry, *His* Church House, *His* Hostel, College and Haven, and *His* Departments. We are *His* helpers, co-workers with *Him*. So we ask for your prayers and your gifts. Make it a real Song of Degrees—*ascending*, please!

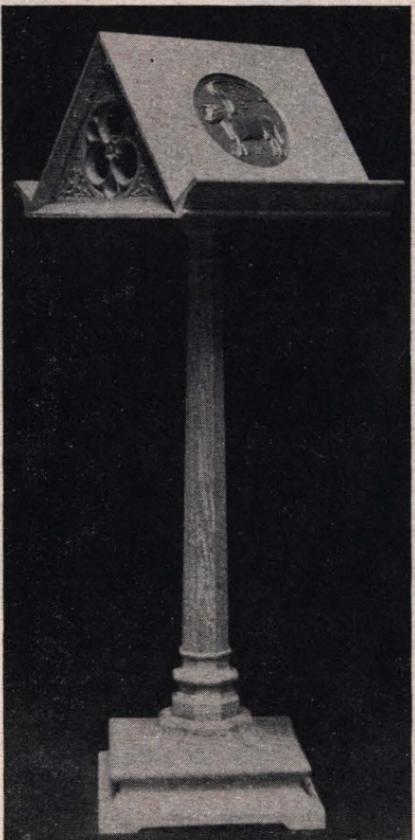
Access to Students

THE Principal of Vaish College in Bhiwani is a high caste Brahmin deeply interested in the Christian faith. He feels his students should know something about it and has invited us to give lectures on Christi-

anity. On one occasion I accompanied Dr. Jean Benzie for this purpose when her address was followed by many questions. This is a great opportunity and responsibility.

JEAN MCLELLAN

In Memory of Cecil Robertson



THIS choice lectern was recently dedicated in the chapel of Regent's Park College, Oxford, to the glory of God and the memory of Dr. Cecil F. Robertson, medical missionary in China from 1909 to 1913. Both the lectern and its Bible are the gift of his friend and fellow-student, the Rev. James Amos, M.A. Cecil Robertson gained high honours in his medical career and served in Sian, China, with a devotion and skill that gained for him a place in the affection of his colleagues and the Chinese, from officials to the ordinary people in and around the city. His early death from typhus, due to the intensity of his service, created an

impression among the Chinese which is still remembered. His association with Sian is commemorated in the Jenkins-Robertson Hospital, and this lectern in Regent's Park College will stand as a tribute to a great doctor and a fervent evangelist, and serve as a challenge to the present and succeeding generations.

Honouring Principal Angus

THE staff and past and present students of Serampore College met on December 28th to do honour to Dr. G. H. C. Angus, M.A., Master of the College, and to mark the conclusion of his twenty years as Principal.

Dr. C. E. Abraham, a former student, who has succeeded Dr. Angus as Principal, spoke of his selfless service which extended over a third of a century and which had brought honour and distinction to the College. Two representatives of the staff, Mr. H. N. Gupta and Mr. K. K. Mukherjee, paid tribute to the respect which Dr. Angus had aroused and to his leadership in difficult days. Past and present students were represented by Mr. M. P. John of Travancore, who told how Dr. Angus had kept in touch with them through the years. Other speakers included the Rev. Gordon Soddy, M.A., the Chairman of the Serampore Municipality, and Dr. Kalidas Nag.

An address and gifts were presented to Dr. Angus, and a portrait which would hang in the College Hall was unveiled.

Dr. Angus in his reply referred in glowing terms to the co-operation he had received from members of the staff, and emphasised the joy which comes through service to Christ in a needy modern world.

Musical items included a duet in Bengali by two old students, and the Carey hymn composed by two B.M.S. missionaries and sung in English by a group representing eleven language areas.

Vellore

THE Christian Medical College at Vellore in South India is a high-grade institution in which forty missionary societies are united. The B.M.S. is represented on its staff by Dr. Gwenda Lewis. Its beginning can be traced back to 1900 when Dr. Ida S. Scudder began medical work in a tiny room in her parents' bungalow. Today Vellore has a modern hospital with 484 beds and a large staff of doctors and nurses. Three miles away is the Christian Medical College providing M.B., B.S. training for men and women. It is the only Christian College in India and Pakistan where this course can be taken.

A great work is maintained in the hospital and the villages. In all directions mobile dispensaries set out with staff and equipment to deal with hundreds of patients at fixed roadside halts, while Biblewomen tell of Jesus the great healer. Work among lepers is expanding, and treatment of eye diseases is producing remarkable results.

College graduates carry more than professional skill, for they are imbued with the essential inner equipment of spirit. One graduate wrote, "We



Vellore Hospital : Administrative Building

were taught not only to heal the suffering of our patients, but to go beyond it and touch their inner lives as well." And the wife of a patient said, "A Christian hospital is the greatest gift a Christian nation can give to a non-Christian country."

A great effort is needed in this, Vellore's jubilee year, to set hospital and college on a sound financial basis.

31 THE B.M.S. FINANCIAL YEAR ENDS ON MARCH 31st.

3

50

A MONTH REMAINS IN WHICH TO MAKE
THE EXTRA EFFORT AND THE EXTRA GIFT

Cover Picture : A Scene in Jamaica

World News

Light in the Chinese

MISSIONARIES are always looking out for signs of growth in grace amongst Chinese Christians. Some of these crumbs of comfort are worthy to be shared with our home constituency.

It happened one day that I was showing some interest in and affection for Chinese children. An older Christian remarked, "That is like Jesus, who loves little children."

Another day I walked with a church member who was sharing in open-air work. A casual remark he made was, "You know our Lord told us that if anyone asked us to go a mile with him we should go two. I think that was to give us more time to preach the Gospel to him."

J. S. HARRIS

Christian Fellowships in China

JUST before leaving China we were helping with Student Christian Fellowships. These were small bands of Christian students in Government schools, who had formed themselves into groups and who met in their schools and colleges with the full approval of their faculties, for prayer and Bible study. As these schools and colleges come under Communist control, all students and teachers are required to study the new ideology and no religious activities are allowed. The Christian Fellowships will not be allowed to meet in their schools and their witness for Christ will be more difficult, re-

quiring great courage and great conviction. Pray for these Chinese Christian students.

C. M. AND T. W. ALLEN

Sian's Hospital

IN Sian today the Christians are facing the challenge of Communism. The reputation of the Jenkins-Robertson Memorial Hospital, for caring for the poor and needy, is a great help in our relationship with the new regime. Will you pray that the staff of our hospital, both Chinese and "foreign," may in their lives more and more show forth the love of Jesus Christ. The opportunities are unlimited especially for our young nurses. We have to outlive this materialistic ideology and show the power of love in our lives.

ELIZABETH CLOW

Among China's Nurses

"I HADN'T heard the Christian doctrine before." So spoke Nurse Lo a student at Tzuliuching Training School. She was one of a group of nurses who met at our house weekly. The girls were glad to come for recreation, their superintendent liked them to practice English, and we wanted opportunities to teach the girls more of Christ. We played games, sang hymns and choruses, and had Gospel stories each week.

Nurse Lo was enrolled as an inquirer at the Easter service. Pray for these Chinese students and those who train them, especially for Miss Ho, their superintendent.

EDNA SUTTON

The Spirit That Wins Through

I HAVE met a brilliant and charming couple named Li. Two months ago Mr. Li cabled his wife to join him in America, where he had been offered a professorship at \$4,800 a year. He was about to accept when he met a retired missionary friend who put it to him that he was running away and ought to go back and help his own people. Mr. Li says, "I thought, 'The missionaries aren't running away. Why should I?'" So back he came, having been baptized by his old friend. He is full of the story because it has meant so much to him. It really is a courageous decision, because most of the Chinese in America called him a fool for coming back.

J. COLWILL NEWTON

Flannelgraph in India

WE have just introduced the flannelgraph method of telling Bible stories with the aid of books given to me by a home church. I was able to buy more in Calcutta. I recently gave a demonstration of several New Testament stories to the nurses and Biblewomen. They are thrilled with the idea and keen to make sets for themselves for use in ward services, in teaching in the outpatient department and in patients' homes. One Sunday at the hospital service I used this method for the story of blind Bartimaeus. It was marvellous to see over sixty village women, many with tiny babies in their arms, sitting quietly and reverently and listening so eagerly to the



Cuttack Leper Asylum. A sufferer begs for admission

story. Most are Hindus, and it was a joy and privilege to preach the Gospel to such a congregation.

JOY RIGDEN GREEN

Among Outcastes

DR. STIMPSON, two of our senior staff and I visited the dwelling of a family of outcastes. The people we met on the way were friendly and included several former out-patients. While we were quite a distance from the house the children greeted us and gathered round, chattering all the time while they showed us the way. After warmly welcoming us the mother brought out her best counterpane and spread it on the *charpoy* (bed) for us to sit on. The children gathered round, neighbours came in, and we sang several hymns, joined in prayer and gave a short message. It was a joy to meet these people again and to hear them singing. Surely they really glimpse something of what the love of God in Christ means.

JEAN MCLELLAN

Witchcraft is still powerful

WITCH doctors and witchcraft are by no means things of the past. In fact in some places witch-

craft is increasing or being revived where once it had all but ceased. If we are delayed in reaching people who are ill, their relatives won't think twice about getting them to the nearest witch doctor who, when he or she has done their worst—the last

one I met was a harmless looking middle-aged woman dressed in a respectable civilised style—leaves little chance for us to do anything when the relatives later decide to let us take over.

SYLVIA C. VARLEY

Fellowship in Prayer

Based on the Prayer Calendar

First Week.—The approaching close of the financial year calls for prayer for the *Administrative Staff* in the Mission House, including those responsible for publications, finance, women's, medical, young people's and visual education work; as well as missionaries on deputation in the churches, that all may be filled and directed by the Holy Spirit and used for the furtherance of the Kingdom of God.

Second Week.—Sunday is *Home Work Fund Sunday*, when churches are asked to contribute to the support of Baptist Union activities and responsibilities. We unite in prayer for the good estate of our witness at home and give thanks for signs of revival in our churches. Prayer is sought also for other B.M.S. leaders and auxiliaries.

Third Week.—The constant and urgent need for new missionaries gives point to requests on the Prayer Calendar this week that prayer be offered for all *students in theological and other colleges*, for members and tutors of the Home Preparation Union and for overseas students in this country—that from these labourers for the harvest field may be forthcoming.

Fourth Week.—We give thanks for generous support from churches, youth organisations, children and individuals throughout another year; for *signs of increasing interest and prayer*; and for the promise of still further advance. Pray for missionaries at home that they may inspire the churches and find spiritual renewal during furlough.

ACKNOWLEDGMENTS

(To 14th January, 1950)

Donations

THE Secretaries acknowledge with grateful thanks the following gifts sent anonymously or without addresses:—

General Fund.—“The Lord's Tenth,” £1; “H. A. L.” Blaenavon, £1 15s.

Women's Fund.—Anonymous, “A Birthday Gift for My King,” 5s.

Medical Fund.—Anonymous (Work of Miss Chapman, Lushai Hills), 10s.; A Friend of Nurse Varley, ss.; Anonymous, Limbury, £1.

Widows' and Orphans' Fund.—Anonymous, £1.

MISSIONARY RECORD

Arrivals

20th December, Miss A. M. Weller, from Bolobo.
26th December, Miss M. E. Collett, from Udayagiri; and Miss E. M. Taylor, from Calcutta.

Departures

30th December, Dr. W. H. N. Moore, for Brussels (for study).
1st January, Miss M. M. Clark, for Leopoldville.
12th January, Rev. M. W. and Mrs. Hancock and Miss Betty Hancock (daughter), for San Salvador.
13th January, Rev. W. A. and Mrs. Corlett, for Calcutta; Miss B. J. Gadd, for Colombo; and Miss B. M. Boal, for Udayagiri.

16th January, Dr. H. R. Williamson, General Foreign Secretary, on visit to Baptist and Missionary Centres in Europe.

Births

5th December, at Matale to Rev. S. B. and Mrs. Stephens, a son, John.
12th December, at London, to Mr. and Mrs. D. H. Hall (accepted candidates) a son, Christopher John.

Death

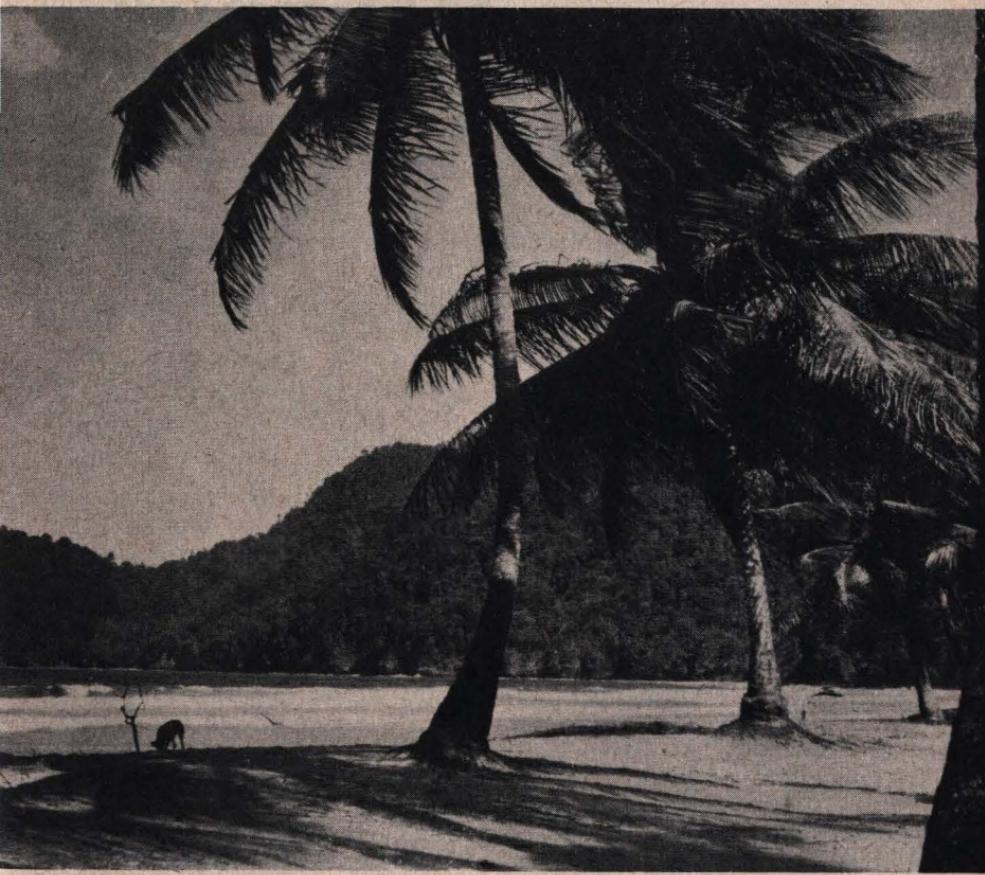
7th January, at Brighton, Rev. Frank Thompson (Honorary Member of Committee).

The Mission House is 93-95 Gloucester Place, London, W.1 :: Telephone: Welbeck 1482-4

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MISSIONARY HERALD

APRIL 1950 • PRICE THREEPENCE



THIS FIELD IS THE WORLD

The **Missionary** **Herald**

of the Baptist Missionary Society

India's New Republic

By J. H. E. PEARSE, Associate Foreign Secretary

ON January 26th India became a Sovereign Democratic Republic, and so a new era has begun. She has been two years drawing up her Constitution, which is of great interest to those whose main concern in India is a missionary one. We find, for instance, that every religious denomination is accorded the right to manage its own affairs, and among the fundamental rights are personal liberty, freedom of speech and expression, freedom of assembly and association and, most important of all, freedom of religion, which gives the right freely to practise and propagate one's religion.

In past years some of our work in India has been amongst those who were called "untouchables" or "outcastes" and, knowing the tremendous problems connected with them, we rejoice that untouchability has now been abolished, even though it may take a

generation or more before the practice of untouchability vanishes throughout the country.

The Constitution has a chapter on Directive Principles, which enjoins the state to provide such things as free education for all, medical care and other benefits. Missionary Societies have been stressing all these things for many years and will continue to do so in addition to what the State can do. By laying stress on village councils and by abolishing the old Zemindari or landlord systems, which often made life for the villagers so difficult, the Constitution acknowledges the importance of the villager in India's life, and we remember that 90 per cent. of the church membership in India comes from the villages.

With so many declared intentions of Government, we believe there are great opportunities for the Church in India. We rejoice in the greater friendliness that is



An Indian Market Place

already evident between missionaries and the Indian people, and such a change of atmosphere can only be welcome wherever it is evident. Concern has been expressed about evangelistic work, but we are assured that although there have been isolated cases where open-air services have been stopped, generally speaking our evangelistic work is going forward just as freely and openly as ever it has done.

THE last Governor-General of India was able to pay a tribute to Christian education and we look forward to being able to carry out our normal educational programme, from the primary schools in the villages right up to the colleges of University standing. We know that these institutions are not just places where children learn their lessons, but that they are important evangelistic

agencies. It gladdens our hearts to hear of boys and girls in the senior classes being baptized, of one school where thirty of the girls are baptized members of the church, and of a boys' school where teams of witness have gone out with the missionary into nearby villages.

India's Health Minister, a Christian woman, has stated recently that she hopes all mission hospitals will continue as at present because of all the great work they have been doing and still can do in the new India. Our hospitals are places where the love of God is always in evidence, and we are glad to pay tribute to the work of our hospital evangelists and others who seek to tell the Gospel story to those who visit the hospitals. We have a devoted blind woman evangelist in one of our hospitals, and we can only imagine how

difficult is her task as she goes on day after day and year after year, witnessing with real sincerity and perpetual freshness to an often unresponsive and sometimes critical audience. To another hospital went a man with a septic finger, which had to be amputated. Although he knew nothing of the love of Jesus, he heard much about it during his stay in hospital, so that after his discharge he was again in the church service the following Sunday. There seems nothing strange about that, unless you know that he had come fifteen miles to attend that service and he did the same the following Sunday, until the missionary was able to direct him to a church only five miles from his home.

WE know that the Church in India is still dependent upon financial contributions from the West, but we are encouraged by the stewardship of her people, whose sacrificial giving often humbles us and which brings nearer the day of the Church's self-support.

Whilst we remember all the joy of missionary work, we have no illusions about the forces against us, among them the growing secularism throughout the country, and Communism, which has a foothold in India. Yet we believe that the power of God is greater than all the forces against us, and we look forward to the future and to the building up of His Church throughout India.

Among China's Needy Hill Folk

By WINIFRED and DAVID GUNN

WE took the opportunity of making a quick trip to Mount Omei in Western Szechuan this vacation. Omei is the highest mountain in a range which stretches into Tibet, and is one of the sacred mountains of China.

There must be fifty or more temples on this mountain, and they all seem to have their special supporters just as churches do at home. Some have obviously wealthy patrons and are well kept up, their priests are cleanly clad and well fed, all the images shine with gold and coloured paint and there is a general air of prosperity. Other temples are very shabby, the priests dirty and

depressed looking, the idols unpainted and an air of neglect and decay over the whole place.

At certain seasons pilgrims come up in their hundreds to visit the temples, and our visit coincided with one of these seasons. There were old and young, rich and poor, healthy and sick, all visiting the temples en route and all aiming for the Temple of the Sleeping Clouds situated on the Golden Summit which is what the highest peak of Omei is called. Wealthy folk were carried up in chairs by carriers, in some places they must have been almost perpendicular ! But most just hobbled up one slow



A Cheeloo Student Leader

step at a time with a large umbrella under their arms and a bed quilt strapped on their backs. I say hobbled because the great majority were elderly women with bound feet. One woman told me she had saved up all her married life for this pilgrimage and now that her children were grown up she at last had the opportunity. She had walked over 200 miles on her tiny feet and was now hobbling step by step up the mountain, but she was so thrilled to think that she had been privileged to come and worship Buddha on his own sacred mountain.

As the pilgrims file into the temple they kneel before Buddha and say a prayer. The priest then rings a bell, incense is burnt before the idol, some coppers are put into a tray and the pilgrim passes on to the other idols.

The sick folk can pick out a special wooden stick from a bamboo vase which stands on the altar. Each stick is numbered, and, according to the number, the patient is given a printed slip. On this is a diagnosis. Sometimes, maybe, a person will be lucky and get the right diagnosis, but very rarely I should imagine. Treatment is also given and such medicines as powdered pearl, tortoise-shell (for the rich) and donkey hide, deer horn, and tiger bones are prescribed. These things are all boiled to a paste and when dry are cut into cubes. Poor, poor souls, they come up

for help and comfort, and what help is there?

USUALLY a Christian student summer school is held on this mountain. This year, because of conditions, it was thought impossible to hold one, so imagine our surprise and delight when last week we received a letter asking us to open up the Summer School House (built a few years ago by the United Church of Canada) and prepare for twenty students, and now here we are with a summer school in full swing!

We are studying *The Life of Jesus*, and have four hours' intensive study each morning and shorter sessions in the evening. The students are all keen and ask the most challenging questions. There is an air of urgency over all these discussions, for this may be the last opportunity for such gatherings. We all have different thoughts, the students wonder what the future will hold for their country and them, they are fearful of the future and they cannot speak out frankly. We wonder, too, how long we can carry on and how much we shall be allowed to do. These boys and girls have rejected the faith of their fathers and here on this beautiful mountain, this stronghold of Buddhism, they are searching for truth, something to build upon for the dark days to come. Pray that they find it, and for us as we seek to guide them.

I am impressed by the amount of work there is to be done on this

Another Cheeloo Student Leader



mountain, and here we are surrounded by mountains, each one with its own community of resident folk. There must be a hundred or more folk on Omei alone. All are dirty, undernourished, ignorant, and in the most appalling rags, but all are very friendly. They farm little bits of mountainside from which they produce a precarious livelihood. Crops are mostly potatoes, maize, beans and cabbage.

When the students came we decided that the best way to help these mountain folk was to form ourselves into groups. One taught about Jesus, another talked about simple hygiene, some

of the agricultural students spoke about improving crops and the medical folk held a clinic each afternoon. At the latter the patients were many and most pathetic. Everybody seemed to need some kind of medical care. Most had trachoma (a contagious eye disease), malaria, scabies, worms and many had advanced tuberculosis. And leaving aside the teeming millions of the cities and towns and villages of China, there are thousands and thousands of needy mountain folk just like these. How much China needs peace and Christian leaders so that she can settle down and begin a long-term programme to help her people !

The Change of Emphasis

AN example of the changing nature of the Missionary Appeal is seen as we glance back at the early quarterly papers issued by the Society as from 1822 under the title, *News from Afar*. These faded leaflets carry horrifying stories as in quick succession they give detailed descriptions of the triumphant journey of the Juggernaut Car, with the loss of life consequent on people throwing themselves under its wheels ; the burning of widows on the funeral pyres of their dead husbands ; and the fearful system of torture and entertainment provided by swinging from hooks. No wonder early missionaries wrote home at such length describing these terrible

evidences of non-Christian religions, and no wonder they devoted themselves to securing their abolition or mitigation.

NO LONGER SENSATIONAL

But missionary interest no longer appeals to the sensational. The cannibal and the witch-doctor, for example, have passed from the centre of the stage and the slave-trader has joined them in their deepening obscurity. The fact is, of course, that these dread figures have largely ceased to be. Even the witch-doctor's days in Congo would seem to be numbered. The mission fields have lost such picturesque and alarming personalities and missions themselves



Indian Girls—All Smiles

are largely responsible for their disappearance. Carey's successful attack on *suttee* (widow-burning), William Knibb's champion-ship of the wretched slave and Grenfell's assault on superstition are but a few of the endeavours that have cleansed the scene. The tragedy of it, however, is that cruelty has come back to the West in the barbarism of the Nazi concentration camp, the diabolical means of confession invented by the Communists and the increase in crimes of violence.

THE POSITIVE SIDE

But in the Missionary Appeal of to-day the churches are not concerned to outbid one another with sensational stories of dreadful pagans and shocking heathen. The emphasis lies rather on the

positive side. Our brethren in Africa and the East are not to be presented as objects of horror or as the victims of strange and terrible customs or rites, but as brethren for whom Christ died, they are living human beings of like nature with ourselves, rich in potentialities of soul, mind and body. They have a characteristic contribution to make to the blessed Kingdom of our Lord, that Kingdom that can never come until all the kingdoms of this world are represented in it in redeemed personality and in a converted way of life. God grant that this more brotherly identification of West and East may mean less antagonism to the Gospel and a greater redemptive blessing.

J. B. MIDDLEBROOK

A New Church in Colombo

By STANLEY F. PEARCE

NOVEMBER 26th, 1949, was a red-letter day in the history of our Tamil Church in Colombo. For more than a century our evangelistic work in Ceylon has been almost exclusively directed towards the Sinhalese people, the great majority of whom are Buddhists. They also form the greater part of the population. But when a few years ago a number of Tamils from the American Baptist area in South India settled in Colombo, it became almost a necessity for us to provide for their shepherd-

ing. So Tamil services and pastoral visitation were started with the Rev. Mr. Jacob as minister. He laboured with success for some years until he died.

At first the services were held in our church at Grandpass, North Colombo, but as most Tamils live on the south side of the city, they were transferred to various rented premises in the Colpetty area. For more than thirty years a search was made without result for a permanent site within the limits of our financial resources.

At length, through the generosity of the B.M.S. in allocating the Ter - Jubilee Fund, a suitable property was purchased in Bagatelle Road, Colpetty, and, to the great joy of our Tamil friends, and indeed of us all, a permanent home has thus been secured.

The first sod was cut in the presence of a large gathering on November 26th. The Rev. W. M. P. Jayatunga, B.D., the Chairman of the Ceylon Baptist Council, presided. It had been intended to hold the entire proceedings in the open on the site, but a threatening sky compelled us to have the actual sod-cutting ceremony first, after which the congregation crowded into the bungalow which is part of the premises, where the service was continued in the centre room and on the front veranda.

In his address Mr. Jayatunga compared the experience of the church members to that of Isaac, seeking wells of water for his flocks in the country of the Philis-



Sod-cutting Ceremony : New Tamil Church, Colombo

tines, driven from place to place, but eventually finding a resting-place at Rehoboth, so named by Isaac because, as he said, "Now the Lord hath made room for us, and we shall be fruitful in the land." This apt illustration was accompanied by an address.

"Go forward" is the watchword of our friends at Bagatelle Road, and under the able leadership of their pastor, the Rev. S. M. Edward, who has completed nearly twenty years of service with them, they are advancing with hope and confidence. The building will cost Rs. 27,000 and the furnishing another Rs. 3,000. At present they have Rs. 11,000 in hand, but their intention is to see the building completed in the near future, and so they have "begun to build."

After Two Years

THE Grenfell Training Institute at Yalembo is two years old. We have had our ups and downs, but we know that "a great and effectual door" is open before us. At times the task seems very humdrum. Patience gets strained, for the Congo native is slow in respond-

ing. Even so we are training the men who will have a large part to play in shaping future Congo. So we seek your prayers for those whose training is still to be completed, and for us on whom the responsibility is laid of shaping the instrument for the task.

EILEEN M. YOUNG

In Hong Kong

By R. H. P. DART

I

THROUGH my former article in the MISSIONARY HERALD I was privileged to meet several new men here. In many cases Baptist parents at home, having read the article, cut it out and sent it to their boys, and they in turn brought it to me, so effecting the introduction. In addition, some parents and friends wrote privately to give me the names and addresses of their lads here, and it has been a great joy to write and make personal contact with them at the Y.M.C.A.

II

ON Saturday nights we usually arrange an entertainment in the Y.M.C.A. This is the one night when many of the men can get into town from distant camps. One evening we were privileged to have a Chinese church choir, composed of young men and women students. The upstairs hall was packed and the men listened enthralled as these Chinese youngsters gave them a programme of Negro Spirituals, English and Chinese folk-songs and carols. Not a man left the hall while the singing lasted and the choir told me it was one of the most appreciative audiences they had sung to. The songs carried their own message, and ever since I have had constant inquiries as to when I can book this choir again.

III

WE see, too, by the numbers of men who continue to come every Sunday night to the special service for the forces that there is a real spiritual hunger and need. The chapel is packed and we have had to re-arrange the seats in order to squeeze more in. I heard of two soldiers who said recently that they attributed the rise in morale and general uplift in their camp to the fact that a goodly number of men from it were regular attenders at this Sunday night service.

IV

AGAIN in the work of smaller groups which meet in the homes of civilian Christians or at the airport, one is conscious of a sense of spiritual strength and purpose which links many of these likeable youngsters in Christian fellowship. These lads come from various units, some from the R.A.F. and some from the army, while many are naval ratings. In their love for the Lord Jesus they illustrate the corporate strength which can only be developed by those who are one in Christ Jesus. On December 31st we met in the home of a Christian civilian for a watch-night service, and one came away impressed again with the fact that only in Christ can real and lasting happiness be found.

V

IT has been a great joy to meet some fine Chinese Christian characters. One keen Chinese business man looks in once or twice a week for a chat, and it has been a privilege to introduce him to some of our Christian soldiers. On several occasions we have sat chatting about spiritual things until midnight, and ending our talks with prayer or praise and sometimes with both. On one occasion six soldiers, all over six feet tall, plus our Chinese friend, were in the group. One of the men, a sergeant, to illustrate a point he was making, broke into music by singing a verse of Dr. Fullerton's grand hymn. It was past 11.30 p.m., but if jazz and other sounds can be played elsewhere until midnight, I see no reason why we should not make a joyful noise unto the Lord.

It is to the good that Chinese should meet Christian soldiers and so realise that underneath khaki uniform or Chinese blue gown there lies a heart full of the same aims and ideals, with a desire to serve the one God Who is Father of all nations.

A New Church in Communist China



Three Church Leaders :

The text is II COR. 6: 2

IN the new and growing district near Sian railway station we have had for some years a branch church called the Kuo Shang Tsun Church. An article in the MISSIONARY HERALD for December told how this group of people moved into new premises for worship just before the Communists liberated Sian last May. At that time it was still a branch of our East Suburb Church, having no church business meeting of its own, but sending representatives to the monthly meeting in the East suburb.

A recent letter from Sian says



Chao Ho-nan, Builder of the cause, and his wife and child

that this group has since grown so much that it has become an independent church with its own officers and deacons. It is still, of course, a Baptist Church in association with our other churches in the Sian district, and is also affiliated to the Church of Christ in China of which our denomination is a part.

This Church has started its life under the new regime, and is our third independent church in Sian. We praise God for this advance during a difficult time. Please pray for this young and increasing church.

J. C. NEWTON

Bibles in China

THE China Bible House has purchased and fitted out a Bible van to be based on Lanchow, and to be used for the distribution of

Scriptures throughout the north-west of China, which includes the provinces of Ninghsia, Shensi, Kansu, Tsinghai and Sinkiang.

A Congo Chief's Testimony

Seventy years ago Thomas Comber and John Hartland were shot at by angry natives while trying to find a way through rough country to Stanley Pool. Comber was wounded. To-day at Boela there is a church of 60 members and a school of 150. The chief for many years was Rafael Ndondele Mpasi. He was also a deacon of the church. Before his death last September he asked that his last words might be written down. The following is a translation.

THIS is the record of my life, of me Rafael Ndondele Mpasi, and the teaching that I leave to the people here in Boela.

1. Love one another all of you. Do not harm one another or be at enmity. If you quarrel, make it up again. Do not harbour revenge one against the other. You are all one: help one another. If anyone is in trouble, be not vengeful. Hold fast to mutual love and be at one, your hope in the Great Chief, God.

2. I have served as chief for 36 years. No one left the town. I looked after all lovingly and in the fear of our Great Chief, God. I put no obstacle in the way of the work of God. Whatsoever I inherited from our elders such also did I observe. These things I have shown you from the depth of my heart and with all joy.

3. Whoever governs in my place as chief, let him look well after the people. Let him not rule them as slaves nor harshly. In my chieftainship I did not rule with jealousy. The older was mine, the younger, too, was mine. I laboured with all here that they might have peace.

4. How God's work entered Boela. The children who gave themselves were named Joao Lukita and Ndwalu Makuma. They went to San Salvador to attend school. These gave themselves to the work. In one week they could read A B C and became teachers. Our Great Chief, God, blessed them greatly.

5. The chapel at Mbanza was built in one day and finished. It was there that our teacher Miguel Nekaka taught.

6. Later, Miguel Nekaka taught us that each person should have his own drinking vessel and sleeping mat because at that time sleeping sickness came upon us and 150 children died in our town. That was before doctors had come into the country.

7. We give thanks to our Great Chief, God. To you people, take heed to the work of God. Do not despise it or forsake it.

8. These are the teachings I have left with you from my life. Our teacher, Miguel Nekaka, taught for forty years in Boela.

This is the end of my life.

NEW CHURCH AT LEOPOLDVILLE



This building is a Ter-Jubilee Fund project to meet the ever-increasing need in the capital city of Belgian Congo

World News



Honour for Dr. Angus

DR. G. H. C. ANGUS, M.A., who was recently appointed Master of Serampore College after having served as Professor and Principal for thirty-three years, received further distinction at the recent Convocation on January 21st, when the degree of Doctor of Divinity (Honoris Causa) of Serampore College was conferred upon him. Dr. Angus was presented by Dr. C. E. Abraham, Principal of the College, and received his new honour from Mr. P. Mahanty, the Vice-Master.

At the same time the degree of Bachelor of Divinity was conferred on thirteen candidates, the Licentiate of Theology Diploma on seventeen others, while the degree of Master of Theology was conferred for the first time, the recipient being Mr. Matthew P. John of the College staff.

Honourable Women

THE Church in Cuttack has the active support of a fine body of Indian ladies. Some take their turn in conducting the Sunday morning services, both in the main church and over in the Leper Home. Others regularly visit Hindu homes and have been able to accomplish much by their informal talks with the women. It is a privilege to join with them in their monthly prayer meetings and to share in their earnest prayers that the witness of their homes may be truly Chris-

tian, and that their Hindu neighbours may be won for Jesus Christ.

VERA L. PIKE

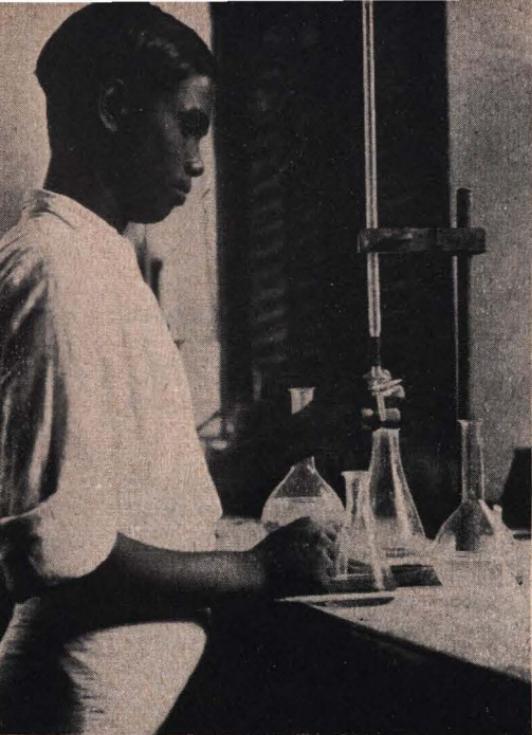
Open Doors

IN the surrounding villages the need for the gospel is as great as ever. Most of the people have never heard of Christ and are content to live observing their old Hindu customs. In some villages there are small Christian communities, and most of their members are witnessing to their faith, though the ground is stony and out-and-out decisions are few. Pray for these village Christians that they may grow in the knowledge and love of Christ, and pray for us who labour that, though we may not see the fruit of our labours, we may yet remain faithful in the work entrusted to us.

WINIFRED GOW

How to Say Good-Bye

THE Rev. W. E. French, B.Sc., who has been rendering temporary service at the Union Christian Teacher Training College at Berhampore, Bengal, during the furlough of the Principal, the Rev. T. C. Vicary, M.A., A.K.C., has now returned to the Bishnupur Christian Boys' High School. His departure was made the occasion for the presentation of three framed addresses, two in Bengali and one in English. The last, completely uncensored by the staff, begins, "Cursed be the day that drops the veil of your separation from us."



Young Ceylon Prepares

Propaganda by Slogans

THE Chinese are fond of slogans. One day on the city wall at Chowtsun I saw four words which, in English, mean, "Natural feet will save the country." This was, of course, meant to encourage the movement for stopping the practice of foot-binding. In the main, as a result of Christian effort and example, Chinese girls of to-day have escaped the suffering caused by foot-binding. The blessings of education, enlightenment, and emancipation, which usually have accompanied the abolition of foot-binding, have helped to prepare the way for the establishment of Christian homes. When there are enough of these in the land, then we may speak of the nation being saved.

J. S. HARRIS

Learning to Forgive

AMONG the Ba-Boma people, at the village of Lisali in the bush country east of Tshumbiri, lives the oldest man of the tribe. He delights to talk of the days before the white man came. "I was already grown up with several wives when Mr. Billington, the first missionary, arrived," he told me last year. "And what did you do in those days?" I asked him. "Oh, I was a warrior and raided other tribes. I killed Mpeti's father, you know," he said. Normally, that would have meant vengeance and a bitter fight between the tribes. But the old man went on, "What do you think? Mpeti made the long journey from his village in the Ba-Tenda country and came to see me, and Mpeti said, 'I know you killed my father, but I am a Christian, so I forgive you.'" Mpeti was brought up as an orphan by Miss de Hailes and is now one of our best known pastors and preachers. So he learned to forgive, even the killing of his own father!

T. G. R. TYRRELL

Students and Evangelism

DURING 1949 the students at Kimpese again formed evangelistic teams and every week-end about a third of the community visited neighbouring villages. During vacation, when the station population was reduced to about fifty, including women and schoolchildren, everyone went to a nearby village to conduct an afternoon service. For some this was a new experience and to all it was a joy. The village people showed their appreciation by the eagerness with which they came to the gathering.

SIMONE MERCIER

Among China's Nurses

"I HADN'T heard the Christian doctrine before." So spoke Nurse Lo a student at Tzuliuching Training School. She was one of a group of nurses who met at our house weekly. The girls were glad to come for recreation, their superintendent liked them to practice English, and we wanted opportunities to teach the girls more of Christ. We played games, sang hymns and choruses, and had Gospel stories each week.

Nurse Lo was enrolled as an inquirer at the Easter service. Pray for these Chinese students and those who train them, especially for Miss Ho, their superintendent.

EDNA SUTTON

How to Announce a Gathering

To all members of the Fuller Birthday Scheme, Kettering

RECIPE FOR A CONGO SUPPER

Take 200 members of the B.M.S. Birthday Scheme and mix well in a warm container. Add a few games with Congo flavouring and entertainment to taste. If available, a missionary will improve the mixture. Keep all gently moving and remove from this heat after two to three hours.

You are cordially invited to sample this tasty dish at the Missionary Supper to be served in Fuller Assembly Room on Thursday, 23rd February, 1950, 6.30 p.m.

Tickets, 2s. 6d. each (children 1s. 6d.).

Fellowship in Prayer

Based on the Prayer Calendar

First Week.—We join with the missionaries and Church at *Upoto-Pimu* in the celebration of the Diamond Jubilee of the founding of the work there. During sixty years, over 4,000 have been baptized, and the work has been established over a wide area. Pray that all forms of witness may continue to be used to the conversion of men and women, the building up of the Church into the faith, and the healing of the body.

Second Week.—Changes are taking place at *Yalemba*. The Ecole Grenfell, for the training of teachers and pastors and their wives, has made a successful beginning, and the first students are settled in the villages. Pray that they may be faithful stewards of the Word of God and shepherds of their flocks. Remember also with thanksgiving the other many-sided forms of witness, that they may be used in the evangelisation of this great area.

Third Week.—*Yakusu*, and its 700 village outposts, calls for the earnest prayers of supporters at home, that an over-strained staff may be strengthened by the power of the Spirit, that

the great harvest already gathered may remain, and that unreached areas may be occupied in the Name of Christ. Give thanks for Congo workers who witness, often in loneliness and amid great difficulties, and pray that they may stand firm in the faith to the glory of God.

Fourth Week.—The five out-stations of *Yakusu* are manned at the most by one married couple at each. Pray that they may know the abiding presence of God, find daily strength for their daily need, find encouragement in their work at their headquarters and on their itinerations through their districts, and see the Lord's work prospering in their hands.

Fifth Week.—The Annual Assembly meets in London. Seek the blessing of God upon it that it may promote true advance at home and abroad. Our prayers are sought for the work in *Shantung* province, China, where the present missionary staff numbers four, and where amid new conditions and restrictions, the Church is maintaining a brave witness under the leadership of Chinese pastors and teachers.

Annual Assembly Meetings of a Missionary Character

MONDAY, MAY 1ST

11 a.m. Introductory Prayer Meeting. Bloomsbury Central Church. *Leader*: Rev. A. H. Hawkins.

TUESDAY, MAY 2ND

1.30 p.m. Women's Meeting. Bloomsbury Central Church.

2.45 p.m. Annual Members' Meeting. Bloomsbury Central Church.

5.0 p.m. Medical Tea. Westminster Chapel.

WEDNESDAY, MAY 3RD

11.30 a.m. Annual Missionary Service. Westminster Chapel. *Preacher*: Rev. J. B. Middlebrook, M.A., General Home Secretary, Baptist Missionary Society.

6.30 p.m. Missionary Rally. Westminster Chapel.

THURSDAY, MAY 4TH

6.30 p.m. United Young People's Rally with Valedictory Service. Westminster Chapel.

ACKNOWLEDGMENTS

(To 10th February, 1950.)

Donations

THE Secretaries acknowledge with grateful thanks the following gifts sent anonymously or without address:—

General Fund.—"In Memoriam, Ton Pentre," £5; "A Reader of the *Baptist Times*," 10s.; Anonymous, £3.

Gift Week, Anonymous, £1.

Legacies

THE following legacies have been gratefully received in recent months:—

1949
Dec. 17 Miss E. A. Wrigley - - £ 200 0 0
17 Mr. W. Evans - - 1,000 0 0

Dec. 17	Mrs. Speare	-	-	8	0	0
22	Miss E. M. Mahlendorff	-	-	50	0	0
30	Mr. S. L. Hunt	-	-	25	0	0
30	Mr. E. O. Edwards	-	-	200	0	0
1950						
Jan. 2	Miss E. E. Cane	-	-	10,000	0	0
3	Mrs. Emily Sheridan	-	-	5	0	0
11	Miss E. H. Capp (for Twin Babes of Congo)	-	-	167	4	0
14	Miss J. Pearce	-	-	25	0	0
20	Mr. T. B. Flemons	-	-	20	0	0
27	Mr. F. Laycock	-	-	2,000	0	0
28	Mrs. M. Leete (General £1,000, Women £250, Medical £250)	-	-	1,500	0	0
Feb. 4	Mrs. E. Bougourd	-	-	12	19	10
10	Miss A. Barrett Jones	-	-	256	2	10

MISSIONARY RECORD

Arrivals

17th January, Miss E. K. Milledge and Miss W. D. Cuff, from Quibocolo.

12th February, Rev. E. T. W. Brown, from Balangir; and Mrs. V. Walters and child, from Patna.

Departures

28th January, Miss E. M. Staple, for Lisbon (for study).

1st February, Rev. D. S. and Mrs. Wells, for Calcutta; Dr. R. W. Thomas, for Palwal; Mrs. T. C. Vicary, for Berhampore; and Miss V. L. R. Pike, for Cuttack.

Births

October, at Yakusu, to Rev. C. A. G. and Mrs. Austen, a daughter—Yvonne.

9th October, at Ntondo, to Dr. and Mrs. A. J. B. Russell, a daughter—Lois Winifred.

15th December, at Shanghai, to Rev. D. R. and Mrs. Edwards, a daughter—Angela.

11th January, at Udayagiri, to Rev. B. C. R. and Mrs. Henry, a daughter—Carol Anne.

Deaths

29th January, Rev. G. W. Shaw, of Barnes (India Mission, 1902-1937).

30th January, at Crouch End, Miss Faith Goodwyn (Honorary Member of Committee).

Cover Picture : A West Indies Scene

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MISSIONARY HERALD

MAY 1950 • PRICE THREEPENCE



THE FIELD IS



THE WORLD

The Missionary Herald

of the Baptist Missionary Society

China To-day and To-morrow

An Appeal to Work While it is yet Day

By ELLEN M. CLOW, M.B., Ch.B., D.T.M. & H.

“THE spectacle of a whole nation being set to study the doctrines of economic determinism and historic materialism is impressive and, from a Christian point of view, alarming.” So reads a statement from one of our missionaries in China to-day.

The impact of Marxism on the first of the Younger Churches to meet it has taken place. Let us try to understand to-day’s pattern made by that impact. It is a study in red, with good patches and bad. In the cities the design seems to be one of law and order, with equality of class privilege and suppression of bribery. Christian liberty is outwardly maintained, though the statement is steadfastly reiterated that religion is “dope,” and that under the new order its irrelevance will be obvious. In villages condi-

tions are much less favourable than in cities.

The bad patches in the pattern drive us to intercessory prayer, thus :—

Ward services are to-day being frowned upon in our biggest hospital.

Mass evangelistic meetings cannot be held.

Taxation, unless we can meet it, may close hospitals and schools.

Late autumn brought renewed spiralling in the cost of living.

Indoctrination courses include clever anti-Christian teaching which causes some students to renounce their faith, others have been deeply disturbed and confused by it. Christianity is condemned for not having practised what Christ preached about the



Kwan Chung Bible School, Sian—Graduation Day

care of the disinherited. Communism is praised as the method which can make men happy. Therefore, any means which is expedient for Communism becomes justifiable.

THE good patches in the pattern cause us to thank God and take courage, thus :—

Money can still be got through to all our areas.

Shantung. “The work is now opening up in other directions in this field, and there is more being done in Shantung than since the beginning of the Japanese occupation.” “On the quality of the work done in the next few years depends the to-morrow of the churches in Shantung.” New

church members received in a Cheeloo communion service recently, numbered fifty-four.

Shensi. Bible training in Shensi has increased ever since the Communists came in. New Bible schools are opened, and admissions to those established are in some cases doubled.

Better transport has allowed Bible Reading Fellowship Notes for 1950 to reach San Yuan, where there are over 400 enrolled members.

At the Autumn Assembly Meetings in Sian, in November, after eighteen months under Communist regime, sixteen men and women were baptized.

Sixty patients in Sian Hospital have made decisions for Christ during the year.

SO much for the pattern beginning to emerge in China.

In this "Red Sea" the people of Sichang (Border Mission) at the time of writing are on the only Nationalist "island." Their money is enough to last a few months only. Letters get in and out infrequently, but one described two baptismal services there. The first took place in the church on Christmas Day. Those baptized were mostly well educated and of some standing in the city. One was a bank manager, who had been attending Mr. Madge's Bible Class. There were a couple of doctors, and the editor of the local paper, and the Nosu convert who is helping with the first translation of the Bible into Nosu. The congregation consisted of people of similar background.

The other service was quite different. It took place in the prison on Boxing Day. Those baptized were criminals, dressed in rags, some wearing fetters. One was drawing to the end of two years' service for dealing in opium. "What will you do when you come out?" Mr. Madge asked him. "I don't know, but I have repented of my sins and will never deal in opium again," he said. The congregation here consisted of fellow-prisoners, together with their guards and half a dozen church members who had gone along to the prison to assist

the Chinese pastor of the church.

"In both places we were conscious of the Presence of the Lord; He was there to seek and save the lost."

This is an outline of the pattern beginning to emerge in China to-day. Good news or bad news, it all stimulates prayer.

WHAT should we ask for them, these fellow members of ours, in China to-day? We hear that *harder thinking* and *deeper faith* is their need. In order to pray effectively, is that not our need, too?

Thinking, and study, and intercessory prayer (if real) are all hard work. Let us engage in this kind of work while it is yet day. God may use our prayers, even as the pattern in China is hardening. The China of to-day, with the impact of Marxism on the new church member, does it seem unreal and vague? It isn't! Study to understand it, till you know how to pray. What of to-morrow? "The Church is being challenged and purified." "The Church will have its withered branches blown off in this mighty wind." That will "subtract quantity but increase quality." These are a few of the predictions about to-morrow which reach us from our friends, both Chinese and foreign. Your *harder thinking* and *deeper faith* can influence that to-morrow.

Progress at Berhampur

IN the early part of this year eleven young men and women were baptized in the large tank, or pond, some distance from the church. Some of the candidates arranged for a band to lead the procession. This drew

everyone's attention and a large crowd gathered to see what the Christians were doing. It was a fine witness, for it needs courage for the women in particular, to be watched so publicly. DOROTHY MOUNT

Women of Angola

By MAY B. CARBERY, San Salvador

THIS mission is in the north of the Portuguese colony of Angola, not far from the borders of Belgian Congo. The language is understood throughout Lower Congo, and it is comparatively easy for people to move across the border. Angola is fast developing its resources, but Belgian Congo is at present far ahead, and in the eyes of our people is the El Dorado to which they must go to seek their fortunes.

A very large proportion of the able-bodied men of Angola are now in Belgian Congo. This reacts seriously on our women-folk. Many have not seen their husbands for years. Others have sweethearts who may never return for them. Still more have no hope of an honest marriage where the population is preponderantly feminine. This leaves them with three possibilities—a polygamous marriage, an illicit relationship, or facing life as a single woman. The woman who, because of her faith, chooses and keeps to the last course, is a rare and fine character indeed. Remember there are no counter attractions. Many cannot read, they have no amusements, no wireless and no cultural background.

What can help? Many things that the missionaries can teach, but first and foremost, a vital experience of the saving power of Christ. Only then have they that new life within that empowers them to make use of the other teaching. Their interests are widened, their health improved, their resistance strength-

ened and their influence spread only in such measure as Christ is at the centre of their lives. Much could be written about battles gallantly won by our women against overwhelming odds, against principalities and powers, and even more about battles as gallantly lost by women to whom in their defeat we can only pay our respects.

THE time has come when women outnumber men at all the meetings of the church and diaconate. This virtually means that the government of the Church is in their hands. But for countless generations African women have been chattels, the husband's possession, with no voice in the affairs of family or tribe. Responsibility and government are new to them, and while some of our older Christian women can and do take a leading part in all meetings on the mission station, it is not always so in the villages where they are content to sit, to hear the men speak, and to grumble afterwards. Pray that they may be empowered of the Holy Spirit to rise to their new responsibilities, to believe that all true Christians, both men and women, have not only the right, but the duty to take a part in the affairs of the Church, and to work towards the establishment of an entirely Christian community. There is nothing but ignorance and fear to stop them. Love casts out fear, and ignorance and superstition in village life are receding, however

slowly, before the devoted work and example of our village teachers.

Pray for the teachers' wives, many of them ex-boarders, that they may create in their homes the nucleus around which better and cleaner living may be built up in the village communities. We look upon these women with wonder at times and always with gratitude. There are some teachers' homes which are truly lights in the darkness, where the wife keeps her house and children clean and healthy, and eats with her husband instead of having the scraps which he leaves. Some of these women hold enquirers' classes for the women, and can take a village meeting. They can, if they will, teach the other women how to sew, how to keep flies away and treat minor ailments, how to avoid the many diseases which come through ignorance, and how to teach the simple rules of personal hygiene which they have learned at the mission. One such woman holds

evening prayers with her own family and puts her youngest children to bed afterwards, an unheard-of innovation in Congo life. Another elderly woman is capable of running the work entirely in her husband's absence.

THESE women are exceptions, however, and it will be long before the women in the villages are ready to accept the new dignity which comes to them with the gospel message. They do not yet see themselves as more than hearers of the Word, certainly not as doers. All Congo people, men and women, are ready to sit down and listen to teaching and to be told, "You must do so-and-so." "Yes," they will agree, "we ought to do so-and-so. May God give us the strength!" But they want to continue sitting until He does! We want these people to see that they must stand up and begin now, and to have faith to believe that what they lack in strength and wisdom will be made up to them as the needs arise.

God the Gardener

THESE words were included in a sermon recently preached by Challiana, one of our senior pastors, in our mission church in the South Lushai Hills. It was the occasion of the Harvest Thanksgiving service which brought to a culmination a special week-end.

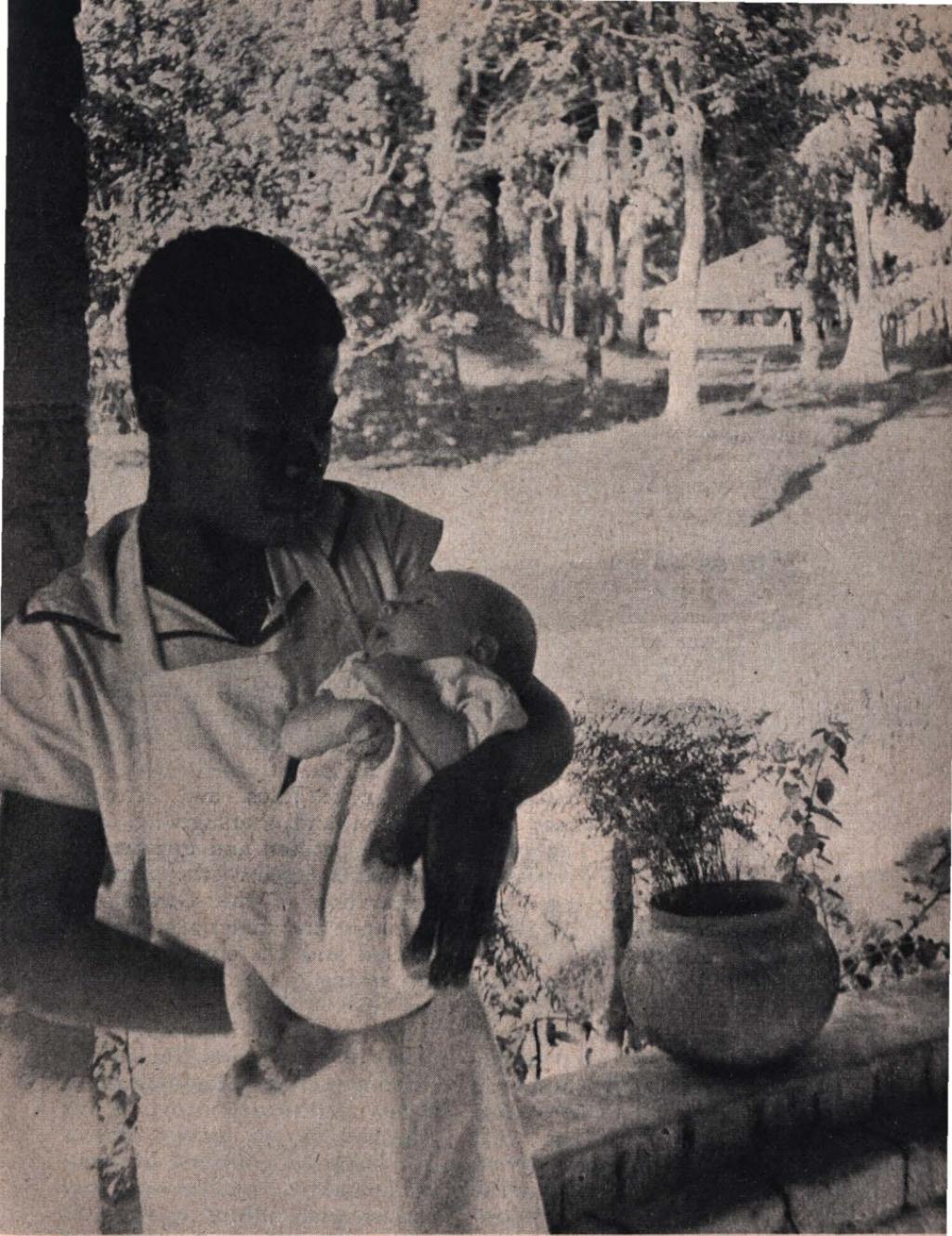
On the previous day we held our first Vegetable Exhibition. In India there is a "grow-more-food" campaign which is certainly needed. The diet of many is very deficient, rice in large quantities being the basis of most meals. The Lushais have always grown a few vegetables on their rice fields, but more recently many have become garden conscious. Now they are growing many of the

well-known English vegetables such as cabbages and tomatoes.

The Exhibition was arranged to encourage our people to look after their gardens. There were 118 entries and the vegetables included many which you would have recognised—there were marrows two feet long!

On the Sunday of the Harvest Thanksgiving service there was another more important harvest for which we give thanks. Several boys and girls gave their names to the deacons as evidence that they were willing to join the year's preparation course prior to their baptism. For this sign of the ever-extending Kingdom we give God thanks.

R. F. TUCKER



*Yvonne, daughter of the Rev. and Mrs. C. A. G. Austen, of Yakusu.
Picture taken at Ligasa*

The Antidote To Helplessness

EVEN Christians sometimes feel helpless in the grip of circumstances and in the changes precipitated by great events. Life in a machine age and a planned economy can be very intimidating to individuals, especially in a shrinking world where everything has a universal echo. Every Christian has a privilege both individually and shared by others in the exercise of which he is given both a divine context in which to set all human affairs and spiritual resources adequate to every crisis; this privilege is prayer—prayer to the Father of our Lord and Saviour Jesus Christ.

THE MINISTRY OF PRAYER

SUCH waiting upon God *unifies the whole human race* as nothing else can. The world to-day is marked by deep divisions, Northern Ireland and Eire, for example; India and Pakistan; an iron curtain across Europe and a bamboo curtain across Asia. But at the means of grace all mankind of whatever colour, race or tongue is brought together by those who join in intercession to the Father of all. Prayer also has what might be called *a piercing power*. There are no human barriers that can finally defy its penetrations. Walls of partition or "curtains" present no permanent obstacle to its furthest reach. Distance or mileage, frontiers, censorship, attempted exclusion

of "dangerous thoughts" utterly fail to deprive prayer of its all-embracing scope and its ability to make its way, a way opened up by God to all who are the subjects of intercession. The quickest and surest way to help newly-baptized Christians in Shensi, China, as they face the process of Communist indoctrination, is to pray for them. Missionaries, whatever the mileage of the distance that separates them from us, are as near to all who pray for them as is the Holy Spirit Himself. Prayer also is *the affirmation of spiritual relationship*, first with God and then with all men everywhere, whether believers or not. Prayer is evangelical and evangelistic in its association of men with the Father of Jesus, and in communion and thanksgiving, confession, petition and intercession, it asserts against the negative declaration of the Communist, humanist and materialist the fact of God and His creative power, His saving grace and His ceaseless love.

The sense of impotence, the mood of helplessness, the feeling of being baffled by circumstances, events and experiences are all banished as we pray. Prayer o'er leaps the gulls and divisions of humanity, penetrates every barrier and affirms against all contrary beliefs the ministry of the Spirit of God and the needs of the spirit of man.

J. B. MIDDLEBROOK



Indian women drawing water

On Tour in Balangir

By EDGAR T. W. BROWN, B.A.

DURING the touring season I visited seventy-seven villages. I was present at interviews with 139 candidates for baptism, of whom a hundred were recommended to the local churches, and were accepted and baptized. Where possible, and especially when large groups of from thirty to forty candidates are to be baptized at one time, two pastors officiate so that

husband and wife can be baptized simultaneously.

A further seventeen of those interviewed, of whom eight are converts from Hinduism, were provisionally accepted subject to various legal formalities in connection with the Religion Act being observed or completed. Although, for all practical purposes, the merger of our Native State of Patna with Orissa Pro-

vince is completed, the Government of India Bill giving legal sanction to the merger has not yet received the Governor-General's signature, and so the former State Law remains in force. We look forward to the day when it will become a dead letter, which may arrive upon the legalising of the merger, or else upon the coming into force of the New India Constitution with its clause guaranteeing religious freedom.

Meanwhile all folk wishing to change their religion have to go to court and swear before a magistrate, and in this country this is not an easy thing. Some folk have gone as many as four times, and still have not received the official permission to adopt a new religion. It is cause for thankfulness that there are those who are prepared to endure all this harassment for the sake of confessing Christ in baptism.

OUR three new branch Church Unions are now formed and functioning. Each has its President, Vice-President, Secretary and Treasurer. We hope and pray that this change, which gives a larger measure of autonomy, will stimulate interest in the work of the churches and in evangelistic zeal, as well as relieving the European missionaries from routine duties, thus leaving them free for more important matters such as supervision and inspirational work, visitation, training and preaching.

This year we had to ask the churches to raise an additional Rs. 1100 (about £85) to what they gave last year. Perhaps this does not seem much for a union of over seventy churches. But seen against the poverty of

our people and in the light of the fact that it represents about a third of the total of their previous giving, it is no inconsiderable task. We are glad that the Executive of the new Unions has accepted the challenge and so will, though in much smaller measure, be sharing with the churches at home in facing up to the challenge of rising costs, and of sharing in the really wonderful achievement of balancing our budget.

HERE are some of the folk I have come across in my travels.

Para is a young woman who lives in a village where there are only one or two Christians and which is about four miles from the nearest church centre. She came into the centre to be interviewed for baptism when I was there last November, and gave evidence of a sound, if elementary, knowledge of the life and teaching of Jesus, and a real experience of salvation. She was so much better than the average that I made enquiries about her, and was told that a few years before when a girl, she was taken by her parents to dance at Hindu festivals. What a transformation!

Mundamohul is a village in the jungle some seven miles from the nearest church. The only Christian there is an old man who, years ago, was converted while in the tea gardens. Though living in such isolation, he has remained true. He has his wife and one son with him and two older boys away in the tea gardens. Last November I visited the village for the first time when he told me how, soon after India gained its independence, people

from a nearby village said that all the missionaries had left and he had better become a Hindu again. Otherwise they would beat him. The old man was unmoved by their threats, remained calm and, of course, they did nothing and went away. Some of his relatives joined in the service which we held in his little weaving shed, and we hope and pray that after these many years of his witness, they, too, may be won.

Another link with the tea gardens is provided by *Samaru* and *Bramha* and their wives who only last year returned from Assam to their home village of *Magubeda*. They went as Hindus and returned as Christians. In the tea gardens they lived on an

estate where the majority were Christians and where there was a church with workers of the American Baptist Mission. Now they are just two Christian families in an otherwise Hindu village, with no strong church near, and only the services of an itinerant preacher once or twice monthly. The nearest church some three miles away is small and weak, and in that area we have scattered ones or twos in a number of villages who have to share the ministrations of the itinerant preacher. Please remember these two families, that they may be kept true and faithful amid the real dangers and temptations that surround them with so little in the way of spiritual help.

“For the Sake of the Name”

THE NEW B.M.S. POPULAR REPORT. Reviewed by F. C. Bryan, M.A.

HE has done it again! Each year our versatile editor produces a Popular Report that is fresh, readable and full of news. Each year the Report is written round a theme, and no more apt theme for our present situation could have been found than that chosen—*For the Sake of the Name*. It suggests something of the motive, the achievements and the thwarting of the missionary vocation to-day. We may certainly be proud of what this brief Report reveals of our men and women on the field and their loyalty to “the Name”. The illustrations once again are excellent, and not only touch the heart, but stir the imagination as, for instance, the illustration of industrialised Congo.

One is glad to note in more than one instance tribute being paid to the devotion of Indian laymen; and it certainly says a lot for one of our schools that the Prime Minister of the

Province in which it is placed should wish “to become a patron by sending his adopted son to the school.” The section on China is really illuminating. The summary of the work of our missionaries is set in contrast with the failure of the Nestorian Mission centuries ago which finally collapsed because “it failed to establish an indigenous church leadership and to give the people a translation of the Word of God in their mother tongue.” It is heartening to read of the way some of our missionaries are adapting themselves to the new conditions and are “keeping a foot in the door” to prevent it closing against them.

Ministers and missionary secretaries should see that this Popular Report has a good sale among our people.

For the Sake of the Name. The Story of the 158th year of the B.M.S. H. L. Hemmens. Illus. 1s. (postage 2d.).

Cover Picture : Public Gardens at Peradinya, Ceylon

Behind the Scenes in Shantung

LITTLE is known about the churches in the villages of Shantung, as for years missionaries have been unable to visit them. Here is an extract from a letter from a Chinese who returned to his own village after twelve years' absence :

" My father, aged seventy-one, is still healthy and strong and well able to look after himself, although he has had a hard experience all the recent years of war and strife. The fruits of his lifetime's labour are divided and distributed among the poorer folk of the village, leaving him scarcely enough for his own subsistence. Very often he has had to serve draft labour. But he has grown tremendously in his religious experience and dependence upon God. His knowledge of the Bible by memory and his insight into its teaching are a great surprise to me.

" Although group worship, which used to take place in our house, has been stopped by local authorities, my father is able to do much personal

evangelism among people of his age who have had similar experiences to his. His joyous spirit under circumstances which have well-nigh crushed others has become a real puzzle and challenge to them. Many are eager to know the secret.

" As a result of twelve years of extraordinary devastation and turmoil, the general appearance of the countryside is appalling and the actual conditions of life unthinkable, but the friendly spirit of the countryfolk has remained as good as ever before. As a matter of fact I had a much warmer and affectionate welcome in the community this time than on any previous occasion. More than half the folk were strangers to me. Nevertheless, literally everyone was as happy to see me as were my own folk."

This extract will interest many and cause prayer and thanksgiving for the churches in the villages, not only in Shantung, but also in Shansi and Shensi, where the bulk of our Christians live.

Chinese Wisdom

CHINESE proverbial philosophy abounds in illustrations and sheds light on human nature. Here are a few examples :—

1. "A bird in the hand is worth (or better than) ten in the bush."
2. "His hand though large won't cover the whole of the sky."

(i.e., there is a limit to human power. Said about Hitler.)

3. "Planning rests with men, accomplishing the plans rests with heaven."
4. "The great road produces wealth" (i.e., the Chinese equivalent for *Honesty is the best policy.*) J. S. HARRIS



Shopping in Leopoldville

Advance in Leopoldville

By JAMES DAVIDSON

THE Baluba community in Leopoldville, capital of Belgian Congo, receives a visit every year from Daniel Tshisungu, an African member of the American Presbyterian Mission on the Kasai River. He is big-hearted, earnest and sincere, with a love for his fellow-men and a strong desire to preach the Gospel to them.

This year it was felt that it would be profitable to the church in Leopoldville to use him for a special mission in addition to other services, and it was therefore decided to arrange a week of evangelistic services. Church members prayed much in public and in private beforehand. Three thousand invitation cards were printed, each having the invitation in three languages.

Daniel Tshisungu faithfully proclaimed the Gospel each evening, illustrating his subject with vivid pictures, skilfully arranged with fine wires on a large board so that figures and parts were movable. By this

means he showed the course of the narrow way and the broad road. The Way was the theme of the mission. Each evening this chorus was sung lustily in two languages :

He is going to close the door ;
He is going to close the door ;
God is calling sinners to Him,
For He's going to shut the door.

Each evening a large number of people stood to signify their decision. Some were new converts and others were Christians who had grown cold and wandered away. At a follow-up meeting for these the church was comfortably full. As they came forward, according to their tribes, to receive decision cards, it became clear that many had been professing Christians at some time or other, but that the majority were genuine seekers. More has now to be done in instructing the converts in the fundamentals of the faith. The mission has been of spiritual benefit to the whole church.

World News



A Baptism at Kimpese

A LONG, interesting and most encouraging story lies behind this picture of a baptismal service at Kimpese. The man officiating is Timoteo Vingadio, who retired last June after having been at Kimpese almost from its foundation in 1908. He lived here, worked here, taught here, preached and prayed here throughout the years when the Training Institute grew from a small beginning to its present status as the highest Training Institute connected with Protestant Missions in Congo.

The girl being baptized is Muketo, the daughter of a student who was sent there from a district many hundreds of miles away, by a mission not included in the three participating societies, to be trained as a pastor.

No one to-day can estimate the range of Kimpese's influence on Congo. Muketo had attended school for many years and was also a member of the Kimpese Junior Church. Her

story illustrates the change that has taken place in the Congo attitude towards women. They are now becoming increasingly conscious of their place in society and their ability and duty to share responsibilities with the men.

I. C. MAURICE

Continuing Progress in Jamaica

IN the comparatively cool climate of Brown's Town, and in the historic Brown's Town Baptist Church a record number of delegates attended the Annual Assembly of the Jamaica Baptist Union. The Rev. C. G. Whylie, who has rendered great service to the denomination as missionary secretary, came into office as chairman and delivered an excellent address dealing with the message of the Baptists for the present generation. The Rev. S. S. James, who has been acting as denominational secretary in place of the Rev. D. E. Allen during the latter's absence in Britain, reported 1,348 baptisms in 1949 and that there had been a considerable net gain in membership.

The Rev. D. E. Allen gave a report of the visits of the Rev. D. A. Morgan and himself to the United States and Britain, and the Union heartily thanked them for their services and gratefully accepted the forward movement proposals. The principal's report of the work of Calabar Theological College, showing the examination successes in the London matriculation and the London Inter B.D. examinations, and indicating very successful work accomplished by the students in their student pastorates, was thankfully received.

The volume of missionary giving was seen to be increasing still further, as the total was announced as £2,365 2s., an advance of £200 on the previous year, and £1,200 on the year before that. A letter from the Rev. J. B. Middlebrook, M.A., General Home Secretary of the B.M.S., warmly thanking the J.B.M.S. for its gift of £100 to the B.M.S., was read and received with great appreciation. Special significance attached to the annual missionary meeting in that the two agents of the Jamaica Baptist Missionary Society, the Rev. W. D. Morgan of Breas del Toro, and the Rev. Glen Walters of Turks Island, were present and gave the principal addresses.

The assembly closed with a most impressive ordination service when the Rev. A. C. Walker, who has recently left college to take up work in the Gurneys Mount Group of Baptist churches, was ordained to the Christian ministry. The congregation numbered nearly 1,000 and was deeply moved as the young minister gave an account of his conversion, his call to the ministry, and the doctrines he intended to preach.

The delegates, returning to their homes after a full week of meetings, could not but appreciate the truth

Communism and Christian Faith.

By H. INGLI JAMES. 140 pp.
Cloth. 6s. (by post 6s. 4d.).
Carey Kingsgate Press.

THIS book is a valuable contribution to the material already available on Communism, for it examines Marxism and compares the Gospel with it point by point, and outlines the Christian answer in the way of conviction and action. It opens with a biographical sketch of Karl Marx, which shows how his theories came to be shaped. Three chapters deal respectively with Marxist Materialism, View of History and Ethics. Then follow chapters on the Relevance of Christianity, the Christian Rejoinder and Christian Action, with an Epilogue which sets out the Christian duty.

The book is written with Mr. James'

of the chairman's words, "As a denomination we are stronger than we have been for many years," and gave God thanks for His blessings.

KEITH TUCKER

From Fear to Faith

HE came to me, pleading for work, but, because he was not one of our B.M.S. people, and because, if there is one thing an African pleads for it is definitely *not* work, I was puzzled, and asked him why he had come to me. He explained that, following a quarrel between his father and another man, the latter had placed a curse on his family. "Soon after," he told me, "my father died because of this curse. Now it is my turn, but if I work on the Mission the power of your God will be greater than the power of this curse, and so I shall live." That statement was the cry of fear of a heathen village man, but we rejoice that it is becoming the cry of faith of a growing company of Congo men and women who have learnt to overcome in and through the power of a personal Saviour.

L. H. MOORE

characteristic authority, cogency and power, and it will be read with profit by all who avail themselves of a copy.

Christianity on the Map. I. AFRICA.
3s. 6d. (postage 2d.). Carey Kingsgate Press.

THE growing demand for maps and diagrams finds an answer in this book so far as Africa is concerned. Here, among other features, we are shown the growth of the Church through the ages until now, the work of Christian education and healing, and the position of missionary societies in different parts of the continent. The many diagrams in colour, and the explanatory and informative letter-press, add to the value of this production which provides material for personal study and for enlarging for teaching and display purposes.

The Outlaw's Revenge: AND OTHER BIBLE MYSTERY STORIES. By FRANK and WINIFRED PEACE. 3s. (postage 3d.). Carey Kingsgate Press.

THIS is a volume of talks to children with a difference. Its thirty chapters retell in everyday language stories from the Old and New Testaments with a number of modern stories. The names of the heroes and heroines

are not given and the readers and hearers are encouraged to find them out for themselves. The result is a stimulus to Bible searching and reading. The children of our Wakefield Church to whom these stories were first told responded with eagerness to the task that was set them and we hope that many other children will be led to follow their example through the use of this book by ministers, teachers and parents.

Fellowship in Prayer

Based on the Prayer Calendar

First Week.—Pray for *Choutsun*, Shantung, China, where Chinese workers and members are maintaining their Christian life and witness under new and strained conditions, that all may know the present and protecting hand of God and be used to His glory and the winning of souls to Him. Remember especially the recently established Christian Service Centre led by graduates of the Tsinan Bible School.

Second Week.—*Tsinan*, provincial capital, includes Cheeloo University, where our representatives on the staff are the Rev. F. S. Drake, Mr. P. F. Nelson and Miss Gladys Seymour. Give thanks that the work continues amid difficulty and uncertainty, pray for the Chinese churches in the city and countryside and rejoice in the

fidelity and resourcefulness of many pastors and teachers.

Third Week.—The varied work in *Delhi*, capital of India, includes church and evangelistic work, boys' and girls' high schools, through which Hindus and Muslims are reached and influenced. Prayer is asked that the blessing of God may continue to rest on this work, that through it, the rising generation may come to acknowledge Christ as Saviour and Lord.

Fourth Week.—*Palwal* and *Baraut*, stations in North India, are centres of work which covers a wide area, and includes the men's and women's hospitals in Palwal and pastoral and evangelistic efforts in both places. The work, which suffered much through political upheavals two years ago, shows signs of renewed progress.

ACKNOWLEDGMENTS

(To 11th March, 1950)

THE Secretaries acknowledge with grateful thanks the following gifts sent anonymously or without addresses:—

General Fund :—“Two Friends in Crowborough,” £1; “H. & R.” Hornchurch, £1 10s.
Medical Fund :—“Anonymous,” £50.

MISSIONARY RECORD

Arrivals

20th February, Mrs. J. Drake, from Delhi.
3rd March, Dr. H. R. Williamson, General Foreign Secretary, from visit to Baptist and Missionary Centres in Europe.
9th March, Miss D. E. Belham, of Patna, from Jamaica.
10th March, Rev. H. M. and Mrs. Angus, from Calcutta; Rev. F. J. and Mrs. Raper and

Mrs. H. W. Carter, from Lungleh; Rev. R. V. and Mrs. Emery and children, from Rangamati; Mrs. J. Cross, from Bombay; and Miss L. Britnell, from Palwal.

Departures

17th February, Rev. D. R. Chesterton, for Yakusu.
19th February, Miss E. G. Handley, for Wathen; and Miss M. B. Ennals (sister of Rev. W. H. Ennals, on visit), for Yakusu.

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MISSIONARY HERALD

JUNE 1950 • PRICE THREEPENCE



THE FIELD IS



THE WORLD

The **Missionary** **Herald**

of the Baptist Missionary Society

Diamond Jubilee at Upoto-Pimu

Compiled from Missionaries' Reports

DIAMOND Jubilee Celebrations of the founding of Upoto station in Upper Congo were carried through with rejoicing and enthusiasm from February 17th to 21st. Organisation was on a vast scale, for the area covered by the work here is as large as the six southern-most English counties.

Many snags and unexpected setbacks marked the early stages of the preparations, but these were overcome. A large temporary building was erected for the meetings and materials were collected from the forest to erect 400 huts to accommodate the delegates. The Congo is nine miles wide at Upoto and a fleet of canoes made about 100 journeys to convey many delegates, some of whom had walked 150 miles, upstream from the south to the north bank. Nearly two tons of rice, fifty gallons of palm oil and mounds of dried fish and manioc

bread had to be collected and prepared to feed the vast multitude. "That everything was ready when Saturday, the first day, dawned, now seems to us like a miracle after days of rush and anxiety. And perhaps it was, because all our friends in Britain and Congo were at prayer on our behalf."

SATURDAY

The welcome meeting began at 8.30 a.m. The visitors were marshalled by their overseers and each group came forward to be welcomed by the missionaries, singing as they marched the hymn they had long practised. "You've come here?" called the Rev. H. K. Freestone. "Yes!" they responded. "Then greetings in the Name of the Lord Jesus Christ!" The twelve groups together made a total of 1,800 delegates.

The second part was conducted

inside the building by the Rev. H. W. Kitson. Worship was followed by more greetings, including some from those who remembered the Rev. W. L. Forfeitt, whose entire missionary life was spent here.

In the afternoon the proceedings were honoured by the presence of the District Commissioner, Monsieur Dubuisson, his wife and many other Europeans from the area. The choir, trained and conducted by Mrs. Taylor, L.R.A.M., sang the Lingala version of Jackson's *Te Deum*, *Steal Away* and *The Lord's my Shepherd* to Brother James' air with descant. The Rev. L. J. Taylor welcomed the State visitors, and the Commissioner, who spoke in French, made a speech which proved how thoroughly he had delved into the station's history and the work of the missionaries.

A gym display by schoolboys, tea for the European visitors and a film show provided by the Commissioner rounded off the day. "The last film, the mishaps of an African boy who had failed to learn to read, brought down the house."

SUNDAY

The big building was crowded to capacity for the morning service conducted by Mr. Freestone, whose rendering of his text, 2 Cor. iv, 5, was, with his congregation in mind, "We do not proclaim our own palaver, but the palaver of Jesus Christ that He is our Chief." The sermon closed with an appeal to anoint Jesus with the camwood-powder of Chieftainship and to proclaim Him in the days to come.

Africans led the afternoon

gathering. *Mosau*, the most influential deacon, presided and kept speakers to their time limits by rapping on the table! *Longondo*, senior deacon and church member No. 1, recounted the first visits of Forfeitt and Oram to his village when he was a small boy. *Mongambo*, another overseer, told of his experiences as a carrier on Forfeitt's itinerations and of how heathen darkness had given place to gospel light. *Monene*, another overseer, said his name meant "big," but "the bigness he knew was his great lack of God's palavers—a typical statement from the fine and humble Christian man that he is."

The heavy rain that fell failed to prevent evening prayers in the open, in darkness illuminated by a score of hurricane lamps.

MONDAY

Mr. Kitson led the first morning gathering and used the parable of the Great Supper to appeal to those still outside the fellowship of the Church to renew their allegiance to the Lord, Whose invitation is ever open, and to those within the Church to evangelise by word and witness to compel others to come in.

A break of half an hour, and the vast company gathered for the observance of the Lord's Supper, under Mr. Taylor's guidance; 936 communicants took part in a service remarkable for its disciplined order and reverence. At the close the missionaries shook hands with each communicant as they left the building. "Here was an old 'notable' in loincloth and leopard skin hat decorated with

parrot's feathers. There, a youth in smart European dress, who had recently left our school and is now working in a company hospital as an infirmier. Here an old man with face deeply marked by tribal markings and there a young woman in a bright-coloured dress. A hand is thrust forward and we clasp it in a firm grasp—only to find that the fingers are almost entirely eaten away by leprosy ; and here comes one of the village teachers, off back to his work with his spirit

(See also p. 94.)

renewed by the fellowship of the past days."

Dusk found the crowd gathered once more while Handel's music was played on the piano by Mrs. Taylor, as a preliminary to the nativity play *Unto us a Child is born*, by the Rev. V. J. Smith of Romford, rendered by African Christians and conveying to each listener a final thought of Him Whose Name is Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace.

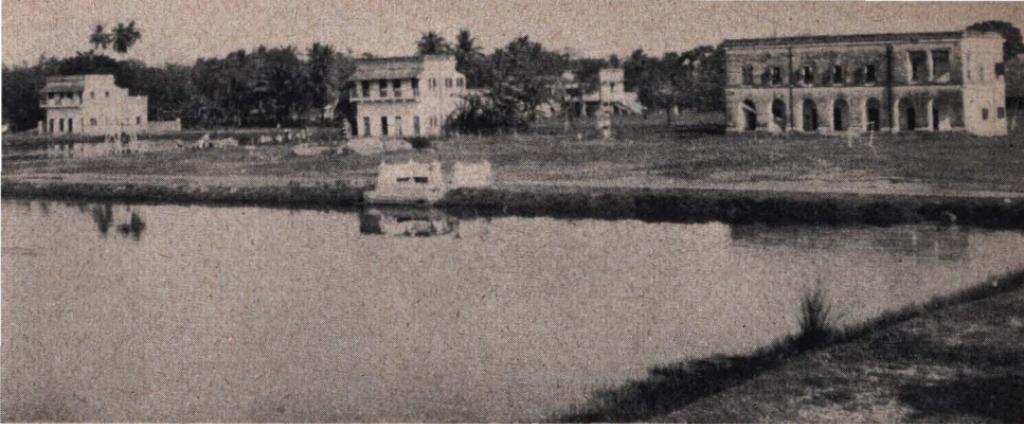
Pakistan and the B.M.S.

By J. H. E. PEARSE, Associate Foreign Secretary

CAN you draw an outline map of Pakistan, our newest dominion and the newest country in the world ? Four years ago only a few ardent politicians thought Pakistan would ever come into being, but nearly three years ago it gained its independence, having broken away from India. Mr. M. A. Jinnah was the architect of Pakistan, realising that a division of the original India was the only solution for his Muslim people, and although at first he met with almost overwhelming opposition, he lived just long enough to see his great dream become a reality, while today we see Pakistan with a strong government, an ever-increasing but disciplined army, a loyal people and a favourable economic

position, making it a power to be reckoned with in the world. Pakistan is entirely separate from India, with an area about three and a half times that of the United Kingdom and a population of 75,000,000, the vast majority of whom are Muslims. The country is divided into two parts—Western Pakistan, at the top left-hand corner of what used to be India, and Eastern Pakistan, a thousand miles away, at the top right-hand corner.

Unlike India, Pakistan has not yet framed its Constitution, although certain stated "objectives" indicate its basis, among them being "adequate provision for the minorities (including Christians) fully to profess and practise their religions and de-



Union Boys' High School, Bishnupur, Bengal, India, in which L.M.S. & B.M.S. unite

velop their cultures" and also fundamental rights which include freedom of thought, expression, belief, faith and worship. The Prime Minister, Mr. Liaquat Ali Khan, stated recently, "It is universally recognised that if man had not chosen to ignore the spiritual values of life, and if his faith in God had not been weakened, the present scientific development in the world would not have endangered his very existence. It is God-consciousness alone which can save humanity." So, in contrast with the secular ideals of India, we see that Pakistan acknowledges that the life of its people must have a religious foundation. Islam is a missionary religion, claiming the right of conversion to its faith, and "it must equally yield to other faiths the free right of conversion." Such a statement from Pakistan's Foreign Minister must be appreciated, as we await the implementation of the new Constitution.

Already churches and missions are having to think their way through the question of religious teaching in schools, for in this Islamic country a secular educa-

tional system is not possible. Christian teaching will be available for Christian scholars, but if Pakistan insists on the provision of Islamic teaching for Muslim pupils in Christian schools and colleges, a reasoned Christian answer to such a proposal must be ready.

THE B.M.S. shares with the Australian and New Zealand Baptists the major part of missionary work in East Pakistan, where is found the most thickly-populated rural area in the world. *Dacca* is the capital of this part of the country and the B.M.S. has had work in this city since 1816. It consists of work among the university students through a Students' Hostel, the provision of regular English and Bengali services in the city and in the neighbouring town of *Narayanganj*, and evangelistic and educational work in a large rural area.

Chittagong is the fast-developing port of East Pakistan, with a large population of Bengali Muslims and of those who have come from other parts of Pakistan and from India. For many years we have had no resident missionary



A street scene in Calcutta, India

or evangelist here, although services have been maintained by a retired Indian missionary and a band of laymen. It is hoped to extend our work here in the future in order to take advantage of all the opportunities the port now presents. A journey up-river takes us to our medical

work at *Chandraghona*, with its busy hospital for men and women and its leper colony which the Government is anxious to extend because of the tremendous need for such a colony. A few hours further up the river brings us to *Rangamati*, with its evangelistic and educational work among the peoples of the low hills of the area.

Four other stations are at *Khulna*, *Barisal*, *Rangpur* and *Dinajpur*, with work in boys' and girls' schools and evangelistic work throughout the districts among people not predominantly Muslim, though in each of these areas there is a growing Muslim population providing new fields of service.

Thus in an Islamic state the B.M.S. has a church membership made up of those who have come mainly from the minority communities—Bengali Hindus, hill peoples, aboriginal tribes, animists. Today in Pakistan, with its religious basis, new opportunities are presented to us of proclaiming our gospel to the vast Muslim population, and we give thanks to God for enquirers who have already come forward.

Answered Prayer in Communist China

A MISSIONARY was praying as he went to the Young People's Fellowship at the Chinese Church. He was feeling discouraged, for it had been hard recently to direct things on right lines. Some of the young people were trying to go faster than even the official programme in thought. They were very critical of all the past, and what they described as "talk and no works." The mis-

sionary dreaded another such session of examination and fault-finding. That night the ringleader was absent and the new chairman, a young theological student of considerable promise, led a constructive discussion on work in the future.

Will you join in prayer for these young Chinese Christians?

EDNA M. SUTTON



A Coconut Plantation in Jamaica

No Deficit

FACTS AND FIGURES

FOR the second year in succession, a year marked by national economic vicissitudes, B.M.S. thankfully records *a balanced Budget*. Even though the expenditure exceeded estimates (both overseas and at home) by £6,000, income proved to be more than sufficient to meet the challenge ; in fact, there was a small surplus of £606. Legacies, those final gestures of affection and goodwill, reached an all-time high level of £60,087, while income from the churches showed yet another increase, the total being £194,305 in 1949-50 as against £184,069 in 1948-49. In this increase of £10,236, most of our funds had a share, especially the Medical, which rose to a new high-water mark of £39,643, a splendid contribution toward the ministry of healing.

THE GOODNESS OF GOD

This wonderful result has moved us to grateful thanksgiving and we praise God for the great multitude of the friends of the Society in the churches who have once again signalized their belief in the Society as a chosen and called agent of God's purpose overseas. We rejoice in the determination and dedication revealed in the total rise of the Society's income from the churches since 1940-41 of £101,781 to £194,305 in the year that has just closed. Such a steady and persevering effort to meet the increasing challenge from the Fields brings an heroic element into the story of the post-war years. Each year,

the Committee has dared to call the churches to face a heightened target, and each time the miracle of adequate response has occurred. It would appear that Baptists are superior to all the temptations of materialism ; their spiritual concern for God's Kingdom overrides ordinary and extraordinary economic conditions.

STILL A MAINTENANCE BUDGET

The glory of such giving, however, is in the resources it provides for the winning of souls, the building of churches and the extension of Christ's Kingdom overseas. We humbly rejoice in the fact that the Committee has not been called upon to adopt a policy of retrenchment and "cuts," but we beg the churches and their members to realise that *opportunities on the Field simply abound*, and our present Budget is still a "Maintenance" Budget and not an "Advance" Budget. True, we are facing new charges to the tune of £13,675, due to devaluation ; in Pakistan £7,716 and in Belgian Congo £5,959. But this new charge, of course, only represents a rectification, a determination to provide these fields with the same spending power as before. When will the time come when the Society can sound a challenge the response to which will lift its responsibilities under God to a new dimension, re-staff its stations with a regiment of new colleagues and provide spiritual and material resources on a twentieth century scale ?

J. B. MIDDLEBROOK

A Visit to Trinidad and Jamaica

By DOROTHY E. BELHAM, Patna, India

EL EVEN days in Trinidad and ten weeks in Jamaica is not a long time in which to gain a real insight into Baptist life and work in the two islands. Our missionaries in both places, however, helped me to see and hear all that was possible in that time.

Several impressions stand out clearly. The first is that the Baptist denomination is making a worthwhile contribution to Christian witness in the islands. The second is that the financial resources of the people are not adequate to the task in hand. The third is that missionaries from Britain are still needed and welcomed, so long as they are ready to serve as co-workers with their West Indian brethren.

There are fourteen Baptist churches in the south of Trinidad. I attended meetings of the Baptist Women's League in five of these. All the women seemed keen on their meetings, and some obvious leaders are emerging as the work is being developed. The women were very interested to hear something of life in India, especially as a third of the

population, though not the section among which Baptists are working, is of Indian descent.

One of these fourteen churches has been rebuilt recently. Several of the others cry out to be rebuilt, for they are constructed of wood, stand on piles and are very dilapidated. The one at Fifth Company has developed such a list that I felt it might slip down the hillside at any moment. I later heard of one church in Jamaica which is tied to a tree to prevent it falling!

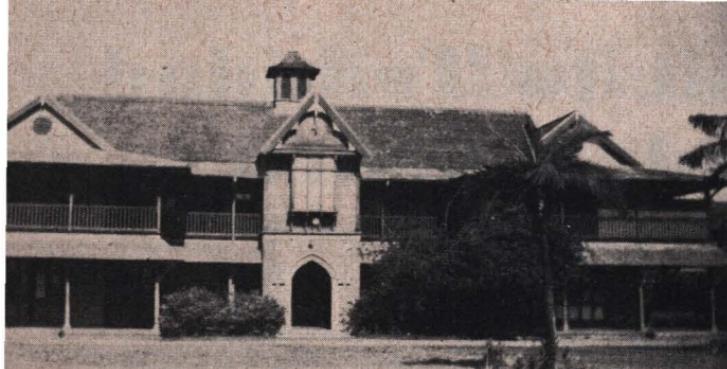
St. John's Baptist Church, Port-of-Spain, in the north of Trinidad, presents a striking contrast to the churches in the south. The building, with its beautiful stained-glass window and fine pipe organ, is very conducive to worship. It is well placed to be the centre

from which an even more extended work might be developed in this part of the island.



Principal and Mrs. Keith Tucker and family with Miss Belham

JAMAICA is much larger than Trinidad, and its 220 churches are organised as the Jamaica Baptist Union, whose centenary was celebrated recently. Here



Calabar Theological College, Kingston, Jamaica

again town and country churches, both buildings and people, present great contrasts. On the whole the buildings I saw in Jamaica were better than most of those I saw in Trinidad, but there are a few lamentable exceptions. In a number of churches efforts are being made to improve the buildings. It was interesting in Port Antonio to see the people making their contribution by giving of their time in free labour.

Kingston, the capital, has three Baptist churches, in all of which the Sunday services are well attended, and the numbers of week-night meetings announced indicate that the spiritual needs of different groups are well catered for. The Rev. F. Cowell Lloyd, who maintained a successful ministry at East Queen Street Church for twenty-four years, has recently retired at the age of eighty-four.

A new site of sixty-five acres has been acquired in a higher and healthier part of Kingston for Calabar College and Calabar High School. It is to be hoped that a purchaser may soon be found for the present now over-crowded site and buildings, so that adequate modern buildings can be erected on the new site.

Eleven men are training for the ministry in Calabar College. Nine of these are Baptists and two are Congregationalists. Efforts are being made to ensure that these men shall, during their five years' course, proceed not only with their theological studies, but also improve their general education. Where possible, men who have had no secondary school education are encouraged to take the London Matriculation in their second year, and then at least to take the Intermediate B.D. before finishing their course. Several of the men hold student pastorates and others supply vacant pulpits week by week. The need for an increase in the ministry in the island can be gauged from the fact that at present there are only forty-four men in active service.

Jamaica's own needs are great and her resources limited. It was gratifying therefore to discover the existence of the Jamaica Baptist Missionary Society. Missionary Sunday is a regular feature in the churches. The not inconsiderable funds which are raised are used for the support of the Baptist men in Calabar College and of two missionary couples who have gone from Jamaica. When money is available it is remitted to the parent society for support of B.M.S. work in Congo. Last year, for instance, £100 was donated for this purpose.



*2nd Battalion Assam Regiment, including many Lushais, in Kasauli with
Rev. and Mrs. E. Theaker Stuart*

A Sunday in Delhi

By THORNTON S. HOWIE, Mussoorie, India

WE went first to the Central Baptist Church in crowded Chandni Chowk. There were fifty soldiers outside. They belong to Lushai—1,500 miles away—and they had come to Delhi to take part in the Republic Day celebrations. Most of their battalion are Christians, and a number belong to the Baptist Church. One of the first things they did on coming to Delhi was to find the church. These lads greeted us with a cheery grin, and we were able to exchange a few words with them in their army Hindustani. During the service they sang one hymn in their own

language and one hymn in English.

After the service the young men of Central Church met with us to discuss plans for the meeting of the Young Men's Association. What fine talent there is among them! Some are eager to be guided in service for Christ and His Church.

Then Mr. Cowling persuaded his fifteen-year-old car to back and turn in the crowded street, and we went to the densely-populated Baghichi-busti to attend a service in the Baptist Church there. I went there twenty years ago, and saw a group of people

who were just emerging from their low status as non-Christian leather-workers. Their inadequate clothes and dwellings revealed their poverty. The transformation in twenty years seems a miracle. There was a group of clean, neatly-dressed children, overflowing with good spirits, for it was their festival day. One of the little girls of twenty years ago was there. She had been educated at our Gange High School and is now a trained teacher. Some of the former boys are graduates. One, a leather-worker, has been trained in Calcutta to be manager of one of Bata's shoe shops.

It was a great day for the Church. They had grown tired of their ramshackle church building on the roof of a house. In recent years the population of Delhi has grown from 600,000 to 1,400,000. The city is so overcrowded that it is difficult to get vacant land, so money had been collected and the people had built a new timber and corrugated iron church on the same dwelling-house roof. This was to be the glad opening day.

With us was Mrs. Drake, who was retiring from mission service and was leaving two days later for England. It was a happy

thought that she should be given the key to open the new church. So her last public act in India was not a closing down of work, but the opening up of a new opportunity. Perhaps the singing was not as correct as that of a Baptist youth gathering in the Royal Albert Hall, but it was not less zestful. Burt, in *The Young Delinquent*, states that boys need hearty group singing to work off emotion that might otherwise find its outlet in less desirable channels. The young folk of Baghichi would delight Burt with their singing of the Indian melodies.

The Indian pastor could not wait until the end of the celebrations, for he had to leave the church in the slums and go to take another service for our congregation in the grandeur of New Delhi, near to the buildings of the Government of the New Republic.

While returning from the service we passed the cross which marks the site of the pre-Mutiny Baptist Church. Some of our Indian brethren and one B.M.S. missionary were martyred in those days. The blood of the martyrs was the seed of the five Indian Baptist Churches at present in Delhi.

A New Missionary Visits Chandraghona

MISS DILYS DAVIES, appointed to the Lushai Hills, writes of her stay at Chandraghona *en route*:

"I was thrilled with the achievements of the work. Most of the church services were conducted by Indian pastors and evangelists.

The leper colony impressed me, especially when I joined with them in the church worship Sunday by Sunday at 7.30 a.m. I shall always remember the first Sunday when I saw how eagerly they listened to the message of Dr. Bottoms."

Flashes from China

Extracts from Missionaries' Letters

National Christian Conference

THE Church of Christ in China is planning a national conference in August; 300 delegates will be invited, of whom 70 per cent. will be church representatives. One of the secretaries is Mr. P. H. Wang, a product of our Shantung Mission, who was trained in Regent's Park College. A strong plea will be made for church unity.

Women's World Day of Prayer

ALL churches in Sian united in an observance of the Women's World Day of Prayer. More than 200 women were present at a service in the Anglican Church. The Bible readings were taken responsively by working women and the singing was led by a choir of schoolgirls. Prayers were offered for women, girls and young people throughout the world.

In Shanghai

THE "Spread the Light" Society is a Christian Fellowship with 200 student members which plays a vital part in their lives. It is divided into eighteen groups which meet regularly for Bible reading, fellowship and fun. The members attend church together and run neighbourhood Sunday Schools. The Chinese group leaders show a fine sense of responsibility for the welfare of the younger girls, and the missionaries guide the leaders.

More Bibles

THE fact that the British and Foreign Bible Society can now buy paper made in China at lower prices than imported material holds the promise of more Bibles being available to meet the great demand.

Students Evangelise

THE Rev. W. G. D. Gunn writes from Chengtu of a theological students' retreat at which pertinent questions, including the relation of Christianity and Marxism, were discussed; of twelve other students whose winter vacation was used in a successful evangelistic campaign; of others working in local churches; and of requests for the revival of Bible study groups.

At Cheeloo

MISS GLADYS SEYMOUR says of the Christian University, "We give thanks to God for the completion of a term which was begun in no certainty of how long it would go on, for the solid routine

Representative Church Leaders from Choutsu with Rev. E. Sutton Smith



work which continues, for the loyalty to the Christian faith of a great number of students, and for the privilege of just being here at this time."

Tent Missions

MRS. ELDER writes: "It is nothing short of a miracle that

at this period of change in China we have been able to maintain daily preaching of a very fine quality for a fortnight. 200 or so people have listened to the gospel message for a very long time each day and on an average two enquirers have registered daily. The Church is learning in this new age and is seeing new opportunities of service."

The Upoto-Pimu Church Speaks

Assembly of February 17/21, 1950.

To the Elder Missionary,

To all the Teachers and Healers of the Church of the B.M.S., London.

TEACHERS AND HEALERS IN LOVE,

We have come to the end of the Assembly ; we have heard of the beginnings of the Good News ; we have seen also the blessing of the Surpassing One among us with the growth of His work. Our hearts are filled to the brim with happiness.

Because of this we give great thanks to God the Father Who reminded the Elders of the B.M.S. in London to send us the news of His salvation. We thank the first missionaries who agreed to give themselves to trouble, to illness and to death in order to reveal to us the News of Jesus, Chief and Saviour. We give thanks to our teachers and healers of today, who agreed to part from their kinsfolk and families and who have come to care for and to increase the work in spirits and bodies which the first missionaries began at Upoto-Pimu. Praise is given also for the early (African) elders and teachers who helped the missionaries to spread the

news of the Saviour in our district at a time of great difficulty.

We pray God, the Father of Jesus Christ and our Father, to send His Holy Spirit to increase the desire and the zeal of us Elders, Teachers and Church members of today, that we may so persevere in His work that the Chieftainship of God may come and that His love may be served here below as above.

We give greetings to the churches who have helped us with their prayers for this Assembly which celebrates God's work among us for sixty years.

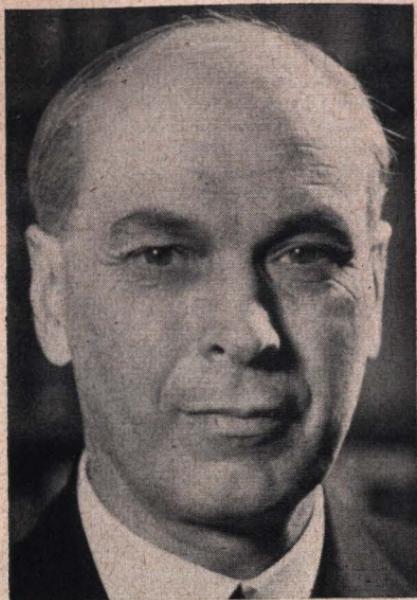
Amen,

In the name of the Church of the B.M.S. at Upoto-Pimu,

(Signed)

Elders (Deacons)	NDENGELEKI, Samuel
LONGONDO, Elisha	BOPOLO, Andre
MOSAU, Joseph	NGANDOLA, Elijah
EPANJO, Pierre	MOLELE, Maurice
ANOKO, Yoane	GALAPASA, Daniel
BOMEA, Anna	NJEMAWA, Andre
MOPONDE, Elisabeta	AKAWA, Marc
NZULA, Pierre	BOLIA, Pierre
BIONGO, Maurice	MANGBOKA, Samuel
Watchmen (Overseers)	MONGAMBO, Samuel
MONENE, Jean	MONGALENGE, Jean

From Many Quarters



*Rev. F. C. Bryan, M.A., B.M.S.
Chairman, 1950-1 and ap-
pointed General Superintendent,
Eastern Area, Baptist Union of
Great Britain and Ireland*

Open Homes

I HAVE been able to visit a number of Christian homes in the city and have got to know the people better. They always welcome one no matter at what time of day one calls upon them. It is a joy to be able to talk to them. The simplicity of their lives and mode of living leaves me wondering if we accomplish more with all our hustle and bustle.

WINIFRED GOW

Ekoko at Ntondo

“EKOKO” is the annual occasion when pastors, teachers and other district staff come to Ntondo for a week with their wives

and families. Much teaching is given and the days are filled with meetings for various groups. One of thirty-two enquirers who were baptized during this time was a woman who had been very ill in our hospital between two and three years ago. She dated her conversion from that time. This made us rejoice and renewed our assurance that seed sown faithfully can bear fruit after many days.

FLORENCE P. M. RUSSELL

Training for Living

IN 1938 it was decided at Wathen to try and help boys unable to complete their school course, owing to lack of sufficient scholastic training or ability, by starting a carpentry class. In this a dozen young men are given two years' practical and theoretical training. This venture has proved most acceptable and, as far as tools were available, very useful to the boys who have profited by this opening. All who have passed through this course successfully have found good jobs on leaving Wathen, and on the whole have proved themselves good workmen and faithful servants of Christ. The teaching is given by a Congo carpenter and church member, and lessons are also given by members of the Wathen school staff.

R. V. THOMPSON

Old Spectacles

DISUSED spectacles are welcome and necessary gifts to ageing native Christians. Please send any you have to Mr. H. A. Thompson, M.P.S., 88, Brighton Road, Worthing, Sussex, who is undertaking to supply our mission stations without expense to the Society.

Fellowship in Prayer

Based on the Prayer Calendar

June 4-10.—Prayer is asked for work in North India at *Agra*, *Kasauli* and *Bhiwani*, especially church and evangelistic witness in town and village, and medical work at *Bhiwani*. Indian workers need sustaining in their labours and the churches need to be strong in the power of God that they may stand firm and advance the work of Christ.

June 11-17.—A wide variety of effort in *Patna*, *Monghyr* and *Gaya* is a reminder of the many ways by which the gospel is proclaimed. Special prayer is sought for the work among students in *Patna* and among lepers in *Gaya*. Advance is called for in this area of Bihar province as well as at home.

June 18-24.—The *Lushai Hills* is the scene of a progressive enterprise among a virile people as the result of which almost an entire tribe has become Christian and been built up in the faith. Pray for these people in rapidly changing conditions which tell against the gospel and give thanks for their missionary zeal which sends them to win other tribes.

June 25-July 1.—Several missionaries in India hold special appointments as pastors of European churches, in schools, union medical institutions and in village medical work. Pray that they may realise their fellowship in the gospel with the home churches and see the work prospering in their hands.

ACKNOWLEDGMENTS

(To 4th April, 1950)

Legacies

THE following Legacies have been gratefully received in recent months.

		£	s.	d.
Feb. 15	Mrs. Sarah E. Hall	-	96	7 9
18	Miss E. A. Simpson	-	2,000	0 0
27	Mr. T. Whitehouse	-	200	0 0
Mar. 3	Mr. W. J. Moore	-	25	0 0
8	Miss A. E. Cumstock	-	1,233	0 7
11	Mr. W. Shaw	-	100	0 0
20	Rev. G. M. Rice	-	312	10 4
21	Mrs. J. E. Halford	-	1	5 0
24	Miss Jessie L. Griffin	-	293	10 0
24	Mrs. H. M. Phillips (Women's Work)	-	90	11 4
24	Miss J. M. Hutt	-	349	7 0
30	Miss E. K. Morris	-	25	0 0
30	Miss K. Wilson (Medical)	-	1,095	14 1

Mar. 31	Miss J. L. Griffin	-	-	85	9	3
Apr. 5	Mr. A. J. Kent	-	-	765	8	4

Donations

THE Secretaries acknowledge with grateful thanks the following gifts sent anonymously or without address:—

General Fund :—Anonymous, "The Lord's Tent," £2; Anonymous, £1; Anonymous, 5s.; Anonymous, £2; Anonymous, £2; "A Little More," £1; "H.M.E." (Eaton Road, Swansea), £5.

Medical :—Anonymous, £1; A Thankoffering, £5; "A Well Wisher" (for Congo), £2.

Gift Week :—Anonymous, 10s.

Widows and Orphans :—Anonymous (Rose-dene), £1.

Translation :—Anonymous, "For the Lord's work on the Congo," £50.

MISSIONARY RECORD

Arrivals

20th March, Mrs. K. F. Weller, from Balangir.
30th March, Rev. J. T. and Mrs. Sidey, from *Gaya*;
Rev. W. J. and Mrs. Biggs, from *Mussoorie*.
5th April, Rev. H. K. and Mrs. Freestone and three children, from *Upoto-Pimu*; Miss L. W. Jenks, from *Kibentele*; Miss S. C. Varley, from *Yakusu*; Miss W. E. Browne (with the two children of Dr. and Mrs. S. G. Browne, of *Yakusu*), from *Bolobo*.
11th April, Mrs. S. G. Browne, from *Yakusu*.

join her parents, Rev. H. B. and Mrs. Parris, for *Yakusu*.

Birth

2nd March, at *Chandraghona*, to Rev. D. R. C. and Mrs. Morris, a daughter, Elizabeth Margaret.

Death

26th March, at *Wadebridge*, Cornwall, Rev. F. W. Hale (India Mission, 1893-1925).

The Mission House is 93-95 Gloucester Place, London, W.1 :: Telephone: Welbeck 1482-4

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MISSIONARY HERALD

JULY 1950 • PRICE THREEPENCE



THE FIELD IS



THE WORLD

The Missionary Herald

of the Baptist Missionary Society

The Chinese Church's Baptism of Blood

1900 was a fateful year for China, for it was the culmination of events which issued in the Boxer Rising and the wholesale martyrdom of missionaries and their faithful Chinese converts. Dr. H. R. Williamson, the B.M.S. General Foreign Secretary, and himself a missionary in China from 1908 to 1938, re-tells the story of a glorious chapter in the history of the Church.

THE BOXER RISING AND THE B.M.S.

I

ITS ORIGIN, NATURE AND SPREAD

THE Boxer Rising of 1900 arose out of the general unrest which characterised the whole of China at that time. Apart from such customary causes as famine, flood and heavy taxation, the main reason was the policy of the Western powers towards China which, since 1842, when Hong Kong was ceded to Britain at the close of the so-called Opium War, had become increasingly aggressive.

This was due to a natural desire on their part to open China to foreign trade, and to the equally firm resolve of the Manchu government to keep that door closed.

The Chinese Government were, however, too weak, in the military and naval sense of the word, to put up any effective resistance. Time and again they had been compelled to grant territorial, diplomatic and economic con-

cessions on a vast scale. Extra-territorial rights for foreign nationals in China and the establishment of armed foreign legations in Peking were amongst these. As recently as 1894 China had suffered humiliating defeat at the hands of the Japanese nation, and in consequence lost Formosa, the Pescadores, and the suzerainty of Korea. In 1898, because of the murder of two German missionaries in Shantung, Germany gained the port of Tsing Tao and secured railway and mining rights into the very heart of the province. Other powers, jealous of each other, claimed similar privileges. Russia took Port Arthur in the Liao-Tung Peninsula, Great Britain secured Wei-Hai-Wei on the Shantung promontory, and France took Kuang-Ghow-Wan in the south. So serious were these encroachments that all classes of the people, from the court downwards, became apprehensive that their country was about to be carved up like a melon, something after the African pattern.

THE Manchu court and the influential classes were sharply divided in regard to the policy to be pursued. One group, with which the youthful Emperor, Kuang Hsu, identified himself, aimed at the radical reform of the national administration, while the other, led by the reactionary Empress Dowager, actuated by fears and suspicion, decided to make one desperate effort to drive the hated foreigners into the sea.

We recall with pride that the Reform Party, which aimed not only at the modernising of the army and navy, but at a revolutionary reform of the educa-

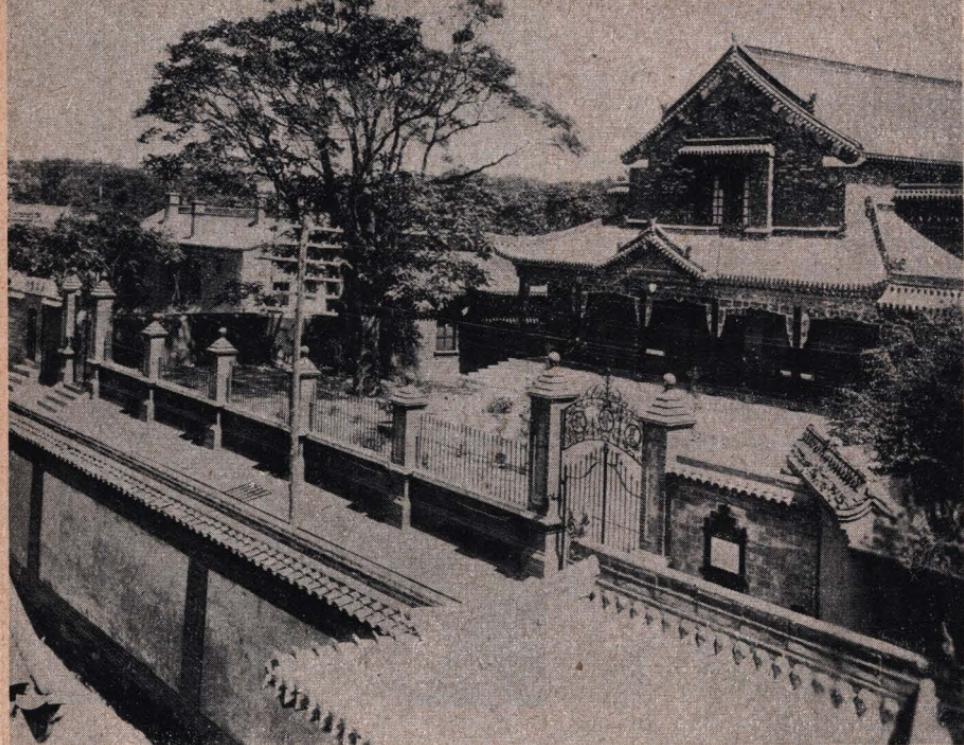


*Rev. H. R. Williamson, M.A., B.D.,
D.Lit., General Foreign Secretary. Vice-
President, Baptist Union of Great Britain
and Ireland*

tional system on Western lines and the protection of all religions including Christianity, had been greatly influenced by our pioneer missionary, Dr. Timothy Richard.

But the Empress Dowager was a dominating personality, and in September, 1898, the Reformers were left with no alternative but to plot to surround the palace and make her a prisoner. Unfortunately, the Dowager got wind of the affair, and promptly decapitated six of the reform leaders. Later, by a clever *coup d'état*, she assumed the reins of government and on June 21st, 1900, declared war on the foreign powers.

Prior to this, events had occurred in Shantung province which she interpreted as a favourable omen for the launching



Martyr Memorial Church, Taiyuanfu

of the campaign. Here in the south-east of the province arose a powerful and fanatical secret society known as the Boxers, the I Ho-Chwan ("the Righteous Harmony Fists"). This was a Chinese youth movement composed largely of boys and girls under eighteen years of age. By the practice of secret rites and hypnotism, they believed themselves invulnerable against all foreign weapons. The Governor of the province, the notorious reactionary Yü Hsien, gave them his official support. Late in 1899 a Protestant missionary was murdered to the south of Tsinan, and throughout the province missionaries and Chinese Christians, of whom 120 were killed, were for a time in constant peril.

The Empress Dowager, well aware that the Boxers were really

rebelling against the ineptitude of the court in face of foreign aggression, cleverly diverted the movement against the foreigners. Having called the levies of reactionary princes to Peking, she enlisted the aid of the Boxers, captured Tientsin, and besieged the legation quarter of Peking. Telegrams were despatched on June 25th to all provincial governors to massacre all foreigners within their jurisdiction. Rapidly the movement spread through the provinces of Shantung, Chihli, Shansi and Manchuria. We must not forget the names of Yüan-Chang and Hsü-Chang-Ch'eng, ministers of the Court, who changed the wording of the Dowager's telegram to "Protect all foreigners" and paid for their courage with their lives. Nor must we forget friendly Governors like

Tuan Fang of Shensi, Yuan-Shih Kai, successor to Yü Hsien in Shantung, and Chang-Chih-Tung in Hupei for their protection of missionaries and Christians in their hour of trial.

THE inclusion of the Church in the objectives of the Boxers was primarily, of course, because the missionaries were foreigners, and because the Christian movement as a whole was suspected of being an insidious instrument of foreign aggression. The inclusion of clauses in the treaties made between China and the Western Powers regarding the propagation of Christianity by foreigners, and the protection of Chinese Christians seemed to justify their suspicions. Likewise the spread of calumnious propa-

ganda by anti-foreign officials and malicious rumours of the excising of hearts and eyes of patients by missionary doctors and the indulgence in cannibal orgies at Christian banquets further inflamed the minds of the people. Then it was known that Chinese Christians, claiming treaty rights, refused to pay theatre and other taxes connected with idolatrous practices, and that some missionaries, mainly Roman Catholic, exploited their privileges to wield undue influence in the Law Courts in the interests of Chinese converts. These things added fuel to the flame.

We must now turn to the effect of this Boxer movement upon the Christian Church in China, particularly as it concerns the fields of the B.M.S.

II

THE FIERY ORDEAL

HERE we are concerned chiefly with Shansi Province which, under the control of the humiliated and infuriated Yü-Hsien (degraded and transferred from Shantung to Shansi on the representation of foreigners for his pro-Boxer activities) endured such a baptism of blood and fire as has rightly gained for it the name of "The Martyr Province." For within its bounds during that dreadful summer of 1900 no less than 159 Protestant missionaries, including children, hundreds of Protestant Christians, and several thousand Roman Catholics, suffered death at the hands of the Boxers.

On 9th July, at Taiyuanfu, the Governor personally directed the massacre of forty-seven missionaries and their children, Roman

Catholics and Protestants mingling their blood in the outer court of the yamen. Amongst these were five B.M.S. missionaries and three children, and thirteen members of the Showyang Mission, then closely associated with the B.M.S., including a boy of twelve.

Today the city of Taiyuanfu, is dotted with memorials of this glorious army of martyrs. These include the Coombs Memorial Gate, between the Church and Hospital compounds of the B.M.S. Here Miss Coombs, of the Showyang Mission, while evacuating the compound, loosened her grip on the hand of a fellow missionary in the midst of a howling Chinese mob, in a vain effort to protect one of her Chinese schoolgirls. Then, realising that another girl



*Governor's Yamen, Taiyuanfu,
The Place of Execution*

was missing she returned to the precincts of the blazing ruins to rescue her. Here the Boxers seized her and threw her into the fire.

Rev. G. B. Farthing, throughout a fortnight of terrifying experiences, maintained a calm and resolute demeanour, being instant in exhorting colleagues and Chinese Christians alike to trust in God.

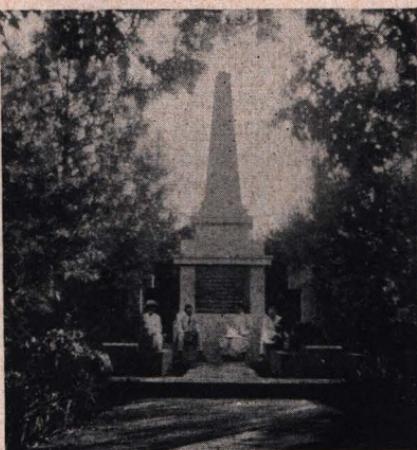
Rev. T. W. Piggott, who, with his wife and boy, had travelled in an open cart under the blazing heat of a Chinese summer, from Showyang to the capital, preached with bound and uplifted hands, whenever the cart stopped *en route*, to the curious crowds which gathered.

The Martyr Memorial Church in Taiyuanfu, the cemeteries outside the gates of the capital and Sinchow, still stand as memorials to the fidelity to their Lord of missionaries and Chinese Chris-

tians alike in that terrible hour of trial.

In Taiyuanfu two servants stayed with the missionaries to share their imprisonment and perished with them. On the Sunday following the massacre the Chinese secretary of the mission, Mr. Liu-ting-hsuan, gathered with two Christian boys at the rear of the church and sang aloud praises to God. .

AT Sinchow, Chinese Christians (one of whom, Hotsun-kwei, for refusing to reveal the whereabouts of the missionaries, was tortured and killed) protected for a time eight of our missionaries in the hill caves of Liu-Chia Shan. Later they returned to the city under promise of protection, but were cruelly done to death inside the East Gate of the city as they were leaving under escort, so they thought, for the coast. In this district, amongst the many who triumphantly suffered, was a family of four, whom the Boxers seized. First the husband was



Martyr Memorial, Sinchow



Tea coolies, North-west China



Martyr Memorial Cemetery, Taiyuanfu

asked to recant. He refused, and was promptly beheaded. The Boxer leader then turned to his mother, saying, "You see what is going to happen to you. Do you still believe in Christ?" "Yes," was the firm reply. "You have killed my son; you may as well kill me." And so, in turn, the whole four—husband, wife, mother and sister, in the face of imminent and terrible death, refused to deny their Lord, and made the supreme sacrifice.

Further north, in the infant church of Fan-ssu-hsien, thanks to the labours of a young and ardent evangelist, Chow-yang-Yao, a number had come to believe, and had erected a small church. The Boxers seized Mr. Chow and demanded from him the names of other believers. These the evangelist refused to divulge, and pleaded that, as he had brought the gospel to the district and others had come to believe through his word, he should be killed and the rest allowed to go free. They responded to this appeal by setting

the church on fire, and beating him within an ace of death. He heard his persecutors saying, "Let us cast his body on to the fire." He told them there was no need for that. Slowly, painfully, he crawled back to immolate himself in the flames of the burning church.

AT Show-yang-hsien no less than seventy-seven of the local Christians perished through Boxer violence. Outside the East Gate of this small city many were killed after undergoing a special test. The Boxer chief drew a circle on the ground with a spear and inscribed a cross within it. The Christians were placed one by one in the ring on the cross and given the opportunity to recant, either by rubbing out the cross with their foot, or otherwise defiling it, or by stepping outside the circle to show that they had left the Church. Some did step outside the ring, and received tickets of recantation. But nineteen refused, and were killed on the spot. These

are they who were dubbed "rice Christians" by the enemies of the Church, with the idea that they had become Christians for material gain ! It is true that many of them were illiterate and ill-informed in the Scriptures, but in their hearts blazed such a flame of love and loyalty to Christ which nothing could put out, and

which held them faithful unto death.

These are but a few instances of many of our Chinese brethren who are amongst those "arrayed in white robes, and who came out of great tribulation . . . and stand before the Throne of God and serve Him day and night in His temple."

III

THE SETTLEMENT AND THE CHINESE CHURCH TODAY

ONLY brief reference can be made to the settlement which ensued upon the terrible happenings recorded above. The allied armies soon recovered Tientsin and relieved Peking. The Empress Dowager and the Court fled, first to Taiyuanfu and then to Sianfu. Later they were recalled from exile ; heavy indemnities were exacted, and reform and a more friendly attitude towards Western nationals and missionary work were promised.

In Shansi, Dr. Timothy Richard and Dr. E. H. Edwards took the lead in negotiations for a settlement. Chinese Christians received some measure of compensation for the losses sustained, but no indemnity was imposed for the lives and property of missionaries. Instead, Dr. Richard suggested that a sum of £7,500 should be paid annually by the Provincial Government for the establishment and maintenance of a University, the Western Department of which should be administered for ten years by Dr. Richard himself. This was designed to prevent a recurrence of the ignorance and misunderstanding which had led to the Boxer Rising. The in-

demnity money of £67,500,000 originally imposed on the Chinese by the foreign powers was later devoted to kindred purposes. The United States established the Chinghua University in Peking with their portion, and the British Government, through the Universities China Committee, negotiated projects of mutual benefit to China and ourselves, such as communications and educational and industrial developments.

WHAT of the Chinese Church ? After the overthrow of the Manchu Government in 1911 a period of popularity ensued, but in 1925-6 Christians once again had their loyalty tested by the first Communist effort to dominate China. Processions and demonstrations, inruptions into Chinese churches, especially on Christmas Day, smashing of windows and furniture, burning of Bibles and hymnbooks, the beating of Church leaders were all endured in quiet confidence and courage. Some Chinese leaders were killed, others were carried through the streets in cages and exposed to abuse and scorn, the hurling of refuse and stones by

the maddened populace. One evangelist in Kansu province, about to be executed by the Communists, requested that he might put on his best clothes as, in his own words, "I shall to-day meet my King."

During the Japanese occupation, 1937-45, many Christians, faced with the alternative of giving their supreme allegiance to the Japanese Emperor or Christ, chose Christ and suffered death in consequence.

In Shansi the majority of our Chinese leaders remained loyal at their posts during the onslaught of Japanese armies and not a few lost their lives as a result. Others, like Wang Chin Chang, of Taiyuanfu, suffered torture and death for the sake of the Name. He who at one time had been an eloquent and zealous evangelist had later become lukewarm and indolent. But the Japanese challenge aroused him afresh from his lethargy, and by the help of God, though subjected to the severest torture to which he finally succumbed, he steadily refused to give the Japanese Emperor the place which Christ occupied in his heart.

Mrs. Hsu, of Taiyuanfu, sustained an orphanage for Chinese children throughout the period of the Japanese occupation. She also maintained the services of the church and, under God, was instrumental in adding seventy names to the local church roll. On one memorable occasion she brought a brutal Japanese officer to his knees in penitence, and in

a truly remarkable way demonstrated that she, however frail in body, was a giant of spiritual achievement.

Now, under Communist control, the Christian Church in China—in Shansi no less than in Shantung and Shensi—is determined to maintain its loyalty to Christ. Christian leaders have expressed themselves ready to co-operate with the Communist Government in its social programme. But in so doing they will neither disobey their conscience nor compromise their Christian faith. Recently one of our missionaries, now at work in China, has written, "Our Chinese brethren are ready to sacrifice everything except their faith."

IT is clear, therefore, that the spirit of the Chinese martyrs of 1900 survives in the Church of today. Surely, with the inspiring memory of all that has gone before, and with the help of God, we can trust our fellow-Christians there to emerge triumphant from the ordeal of the present hour.

Tertullian said that "the blood of the martyrs is seed." In this Fiftieth Anniversary year of the Boxer outbreak let us pray that from the seed sown by the Christian sacrifices then made, a rich harvest may spring up to the glory of God. Further, let us by every means in our power help our Chinese brethren to face courageously the greatest challenge ever issued to the worldwide Church of Christ.

The Wrath of Man Shall Praise Thee

By

J. B. MIDDLEBROOK, M.A.

ONE of the most quoted texts today is Psalm lxxvi, 10 : " Surely the wrath of man shall praise Thee." At the *minimum* it represents a gesture of defiance by the churches in the teeth of the present world situation with all its menacing features and its disturbing changes. But what does it mean at its *maximum*? Surely it presents a tremendous theology ; a faith that sees God as overruling both creation and creature alike ; a faith that sees evil as finally powerless against the purpose and the might, the judgment and the grace of God.

As quoted in *China*, it bids the Communist remember the strange dispersal of the army of Sennacherib and the later fate of Hitler and Mussolini. As quoted in *India* and *Pakistan*, it reminds Christians, Moslems and Hindus that extreme nationalism, ruthless fanaticism and communal



Rev. J. B. Middlebrook, M.A., General Home Secretary, who with the Chairman, Rev. Frank Bryan, M.A., and the Treasurer, Rt. Hon. Ernest Brown, C.H., M.C., is attending the 9th Baptist World Alliance Congress in Cleveland, Ohio, from July 22nd to 27th

rivalry are subject to forces greater than themselves, forces that are of God. As repeated by lovers of their Bible in *Africa*, it calls both white men and coloured men to the abandonment of colour as the final dividing line in church, community and State, and it demands that the will of God, the Father of our Lord, be paramount.

A TERRIBLE CONTEMPORARY RECORD

But let us not be too quick and easy in our quotation of the text. We do well to remember that the phrase, "the wrath of man," covers a terrible contemporary

record. Chapters in its fateful story may be labelled as "Boxer Rising," "Belsen," "the Jews," "Liquidation," "Displaced Persons," "Refugees," etc., etc., and its victims include not only men and women, but little children, and the sick and old. Let us do justice in sympathy and pity to this burden of agony and fear. Nor can we forget that in whatever fashion here on earth the wrath of man is transformed at some later date from the voice of violence and horror to the voice of praise, multitudes who have suffered will already have died.

Our text then must include for Christians an affirmation of the hope of immortality.

A RALLYING TEXT

But let us not hesitate to quote this magnificent rallying text in the circumstances of our time. After facing squarely the wicked deeds of wicked men, and after calling in a blessed immortality to redress the balance of a tragic life on earth, let us with prophetic vision and with the psalmist's certainty anticipate the miracle of God's transformation of evil into good.

A Church Centenary

By W. M. P. JAYATUNGA, B.D.

THE Baptist Church at Kotikawatte celebrated its Centenary on a recent Sunday and Monday. On the Sunday, a largely attended Thanksgiving Service was conducted by the President of the Ceylon Baptist Union, the Rev. H. S. L. B. Welagedera. This was followed by a Communion Service conducted by the Rev. S. F. Pearce. On the Monday, Baptists from all parts of the country gathered together to celebrate the occasion. A Garden Party was followed by the Centenary Public Meeting. The Lord Bishop of Colombo presided. Messages were also delivered by the Chairman of the Methodist Synod, the Secretary of the National Christian Council, the Field Secretary of the Baptist Missionary Society and the President of the Ceylon Baptist Union. An anthem was rendered by children of the fifth generation of the first convert.

Ebenezer Daniel, one of the B.M.S. pioneers, was passing through Kotikawatte and came across Nawagamuwage Pranseekku Perera teaching a few children in his home. Pranseekku Perera prevailed upon Daniel to stay with him a few days. Daniel was greatly impressed with Pranseekku Perera, and encouraged him to enlarge his school and continue teaching. In the course of his tours Daniel stayed in Pranseekku Perera's house and began preaching the Gospel in the surrounding villages. Very soon, a number of people accepted Christ, among whom was Pranseekku Perera himself and his family, and following this the church was founded in 1841. A large chapel to accommodate over 500 was built. People from the surrounding villages attended service daily. As the church grew, the necessity for appointing a pastor was felt,

and one of the pupils of Daniel—a Tamil, J. Vythus Nathan—was appointed. Nathan continued a fruitful ministry from 1841 to 1868. He had a magnetic personality. Villagers from all quarters were drawn to him. In addition to his pastoral duties, he acted as the registrar of the locality and all marriages, births, and deaths were registered by him. He was also an eye-specialist to whom patients travelled long distances for treatment. He was later entrusted with the care of a sister church at Gonawala. One day, after returning from Gonawala, he died suddenly.

IN 1868, the Rev. J. Miguel Perera Jayatunga, the grandfather of the present pastor, succeeded Mr. Nathan. During his time there was a great spiritual awakening, and large numbers were added to the church. He was followed by the Rev. D. B. Lewis who continued his ministry for seventeen years. The church went through a financial crisis with the result that Mr. Lewis was transferred to another church. The Kotikawatte church was without a pastor for six years, during which time the Rev. F. D. Walcock, B.M.S. missionary in Colombo, looked after it.

In 1894, the Rev. J. William Perera Jayatunga, the father of the present minister, was invited to the pastorate and continued there for thirty-three years. Five years after his settlement a new church was erected, and Dr. F. B. Meyer preached the opening sermon. In December, 1889, George Müller visited the church and held a special mission.

The present pastor, the Rev.



Kotikawatte Church, Ceylon

W. M. P. Jayatunga, succeeded his father in 1928 and continued until 1936, and accepted the pastorate a second time in 1947. During the intervening period the Rev. D. P. B. Pilimatalawwe and the Rev. A. D. James Perera were in charge.

THE contribution of this church towards the education of the people in Ambatalen Pahala is noteworthy. As far back as 1838, the Kuda Buthgомуwa Baptist School was established, and it continues to the present time. Its history shows that on one occasion His Excellency the Governor himself held the annual inspection and highly commended the work. Attached to this school were also seven sister schools.

During the last century at least ten members of this church have entered the Baptist ministry. Since 1841 over 1,000 have become church members. To celebrate the Centenary the present church has remodelled the frontage of the building and has erected a portico. The church and the compound now look very attractive. The one-time forest, infested with wild beasts and haunted by evil spirits, is now a centre of Light and Life.



Yaele and Esther

SOME days ago I walked into the village of Yalikina which adjoins our sub-station of the same name. Many of our scholars were erecting goal-posts in the open space in front of the chief's house. Four of his sons were there, all scholars in our school. I passed on to his house and there found Yaele, Chef de Secteur Yawembe, Diploma-ed State Nurse, repairing his battery-charging set for lighting his house and running his wireless-receiver. Esther, his wife, soon joined him to greet me.

The open space before the house now occupied by a football pitch for scholars was, but a few years ago, the scene of many fierce disputes and cruel judgments, its edges marked out with skulls of forest folk killed by the father of the present chief and his warriors. You may have read of Bonyoma, Chief of Yalikina and father of Yaele. Bonyoma was greatly feared and obeyed through the whole area. Today his son is loved and respected through even a greater district, and his wife is a worthy Christian helpmate. Here is their story.

Yawembe Has a New Chief

By W. H. FORD, B.A.,
Yakusu, Congo

ALTHOUGH Bonyoma was so cruel a chief, yet he recognised that the coming of law and order in the person of the Belgian Administration meant the end of skull-collecting, and he welcomed the early missionaries of the B.M.S. to his town, giving them assistance and room to start this sub-station from which I write.

His younger son, Yaele, obeyed him to the letter and in spirit. He became house-boy to Mr. Mill who for many years was in charge here. Yaele was baptized, later he went to Yakusu Medical School under Dr. Chesterman and finally obtained his State Diploma. Appointed by INEAC* at Yangambi, he remained loyal to his Master and, with his wife Esther, witnessed faithfully to those whom he treated in the dispensary at that large agricultural station.

Esther is the daughter of a former Yakusu deacon. She was brought up at Yakusu in the care of Mrs. Millman. Baptized in 1930, she was married to

* Institut National pour L'Etude Agronomique du Congo.

Yaele in 1931, and has been a model wife and mother. Yaele and Esther have six living children, of whom so far two are baptized, and they are proud to know that they hope soon to welcome another to the large family.

While in charge of the State dispensary at Mahagi away in the east of the colony, Yaele was called to the position formerly occupied by his father Bonyoma. He is now known as Chef de Secteur of the Yawembe tribe. Both Yaele and Esther have confided to us that they have no ambitions to power or wealth, but that this call offered them a larger opportunity to serve Christ and their own people.

YAELE and Esther with their children come regularly to services. Yaele often takes part in the week-night prayer meeting. He conducted the Christmas service in a church packed to the doors. He conducts daily prayers for his family and clan in the brick church next to his own house. From my window I often see Yaele on his way to the Court House which adjoins this station.

Esther wrote me some weeks ago. Her closing words best describe their united hopes. This is what she said: "Wherever we have gone, we have been



Yaele and Family

given victory over every trouble through prayer and now we ask you, our friends, to join us in prayer to God that He strengthen us both, that we may become good leaders to our people and examples to others. Thus may we finish our course in the manner of faithful followers of Christ, and hold aloft a shining lamp of witness for Him." Finally Yaele himself wrote: "We are fearful of nothing, for the Word of God and prayer to Him are to us as a shining Light and our Guide."

A people that sat in great darkness have seen a great Light; this people are now led by a Chief who seeks to follow that Light.

What Would You Have Done?

FOUR young missionaries entered a restaurant in Delhi, and one ordered lunches from a man standing by the door whom she thought was the manager. His somewhat devas-

tating reply was, "Young lady, when I get tired of my present job I may take to cooking dinners, but right now I'm the Egyptian Ambassador!"

Fellowship in Prayer

Based on the Prayer Calendar

July 2-8.—Join in thanksgiving for the work in *Jamaica*, for renewed spiritual life in the churches, which shows itself in increased baptisms and giving to work in the island and overseas. Pray for Calabar Theological College and High School and their staffs who bear special responsibilities, and for the Baptist Union entrusted with the leadership of the churches.

July 9-15.—Prayer is asked for work among women, young people and children in *Jamaica*, that its leaders may become increasingly equipped and that their efforts may be blessed by God. Pray also for *Trinidad* with St. John's Church, Port-of-Spain and scattered churches in the southern villages.

July 16-22.—*Wathen* station (1884), in Lower Congo, is the centre of a widespread work which covers many villages and includes many forms of missionary activity and witness. Pray that in all Christ may be presented in

His saving and keeping power, and give thanks for devoted Congo Church leaders. Remember also our missionaries attached to the American Baptist Mission staff at *Sona Bata*.

July 23-29.—*Thysville*, an industrial centre, and *Kibentele*, a rural station, are linked with *Wathen*. Opportunities increase with a population which grows as the result of commercial and industrial developments. Prayer is sought for town and village Christians that they may remain true and that their zeal to win others may intensify and increase.

July 30-Aug. 5. *Leopoldville*, capital of Belgian Congo, with its rapidly increasing population, presents ever-growing opportunities for missionary work. Pray that new spiritual power may be granted to over-taxed workers, that the new church building may further the work, and that Christians in a shifting community may remain steadfast and true in the faith.

Talking Drums of Africa, by Dr. J. F. Carrington, and **Wild Animals of our Countryside**, by Gordon Hamlin, both Carey Kingsgate Press publications, were selected by the British Council for inclusion in the Exhibition of British Books held in Vienna last May. *Talking Drums of Africa* has also been serialised in the B.B.C. Continental Service and has attracted the attention of many learned societies.

Africa, by Nancy Martin, is a missionary flannelgraph book, whose story and pictures are set in Upper Congo. It includes forty pictures in colour for use by the flannelgraph method, scene diagrams, teaching notes and three nursery stories, with full directions as to its use. 3s. 6d. (by post, 3s. 8d.), from The Bookroom, 93, Gloucester Place, London, W.1.

ACKNOWLEDGMENTS

(To 11th May, 1950.)

Donations

THE Secretaries acknowledge with grateful thanks the following gifts sent anonymously or without address:—
General Fund: "An Easter Gift," £1; Anonymous, £3.

MISSIONARY RECORD

Arrivals

17th April, Rev. W. E. and Mrs. French, from Bishnupur.
22nd April, Miss J. F. Robb, from Delhi.
25th April, Dr. G. H. C. Angus, from Serampore (by air).
5th May, Miss E. A. Allsop, from Colombo.
8th May, Rev. R. A. Barclay, from Serampore.

10th May, Dr. S. G. Browne, from Yakusu (by air).

Departure

5th May, Mrs. G. A. Young, for Hong Kong.

Death

6th April, at Cheam, Mr. W. W. Parkinson (Honorary Member of Committee).

The Mission House is 93-95 Gloucester Place, London, W.1 :: Telephone: Welbeck 1482-4

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MISSIONARY HERALD

AUGUST 1950 • PRICE THREEPENCE



THE FIELD IS  THE WORLD

The Missionary Herald

of the Baptist Missionary Society

Christian Progress in Congo

By H. R. WILLIAMSON, M.A., B.D., D.Lit.

ANGOLA

THE B.M.S. in Congo is at work in two separate Colonies—Angola, which is Portuguese territory, and Congo Belge, controlled by Belgium.

George Grenfell and Thomas Comber began work at San Salvador in 1878, where they found vestiges of former Roman Catholic Missions dating back to 1482, including the ruins of an ancient cathedral. Evidently, however, little abiding spiritual impression had been made during those four centuries, which in part might be attributed to their failure to give the Christians the Scriptures in the vernacular, and in part also to their laxity in Church discipline.

The advent of our pioneers in 1878 stimulated the Roman Catholics to fresh activity, and since then both Protestant and Roman Missions in Angola have

been conspicuously successful. Out of a total African population of 3,750,000, over a million are within the Christian community. Of these the Protestants, representing the work of eleven Missionary Societies, claim 300,000 adherents. The Angola Evangelical Alliance with Headquarters and Secretary at Luanda correlates all Protestant work, and promotes inter-mission co-operation. Our own work is confined to North Angola and radiates from three centres—San Salvador, Quibocolo and Bembe. Each of these has residential missionaries, numbering twenty-six in all.

Slow but steady advance has marked these seventy years. The first church was formed at *San Salvador* in 1887 with five converts, after nearly ten years of waiting. Now in this area there



Institute of Tropical Medicine, Leopoldville, Congo Belge

are over 2,000 members, and over ninety teacher-evangelists.

Last year Quibocolo celebrated the jubilee of the founding of the station when over 1,800 Christians assembled. No less than 577 baptisms took place last year, and another 500 candidates are enrolled. The first twenty years of effort up to 1919 produced practically no visible spiritual result, so this report represents remarkable progress amongst the Zombos.

Bembe, opened as recently as 1932, after a somewhat fruitless effort at Mabaya, now reports a church of over a thousand members with numerous enquirers, and thirty teacher-evangelists stationed at strategic centres in the district.

There are boarding schools for boys and girls at the three main stations, and numerous village schools. The Colonial Government regulations call for Portu-

guese nationals at central stations, to promote education. Owing largely to the scarcity of evangelical Christians in Portugal itself, particularly those with educational qualifications, we have until recently found it difficult to meet these. Now, however, excellent Portuguese recruits are at work at San Salvador and Quibocolo, and we confidently expect that this particular need at Bembe will shortly be met.

The hospital at San Salvador with sixty-four beds is widely influential in meeting the spiritual as well as the physical needs of the people, as are the hospital dispensaries staffed by missionary nursing sisters at Quibocolo and Bembe.

One of the great needs of our work in Angola is for well-trained teachers and preachers. Thanks to the funds raised in our Ter-Jubilee year, a training school has been established at Quib-

colo. Already eighteen men and sixteen women have finished their courses there and are at work in the district.

There is need also greatly to extend the work to the regions

beyond. Mission stations are projected at two strategic centres, but these wait for additional missionary staff. Two recruits for Angola are training in Lisbon, but more are needed.

CONGO BELGE

ALTHOUGH our work began in Angola, our pioneers were always reaching out towards the Belgian Colony, with Stanley Pool and the navigable part of the great Congo River in view. H. M. Stanley had just completed his epoch-making journey down the river in 1877, and at home Robert Arthington, the missionary-minded "miser" of Leeds, had stimulated the B.M.S. by his munificent gifts to establish a line of stations right across the country. Thanks largely to George Grenfell's initiative and the equally dauntless perseverance of two generations of our missionaries, the B.M.S. now occupies no less than thirteen residential stations in this Colony stretching over 1,200 miles from East to West.

What a marvellous transformation has come over the scene in the Belgian colony since Grenfell's day, and what hath God wrought !

Whereas seventy years ago there were no Christians in the colony, there are now two and a half millions—of whom one million are Protestants—within the Christian community, out of a total population (including Ruanda-Urundi, a Belgian protectorate) of some fourteen millions. The actual membership of the Protestant church is 430,000.

This is truly outstanding pro-

gress and cause for deep thankfulness to God, especially when we consider that formerly savagery, slavery, head-hunting, poison-ordeals, human sacrifices and even cannibalism characterised the life of many sections of the people.

Ancient paganism still survives, modern European industrialism has made the people more materialistic, and the loosening of old tribal customs and the segregation of large numbers of men in plantations, mining areas and industrial centres has greatly increased immorality.

In consequence the task of the missionary has been rendered more difficult and urgent. Our leaders are determined, however, to keep the Church pure and strong, and make it worthy of the Body of Christ. It is estimated that from twenty to twenty-five per cent. of the Protestant membership is under discipline for offences relating to palm wine, immoral dances, sexual relations, polygamy, or less serious offences like arrears of church dues !

In spite of these difficulties, experienced missionaries are convinced that, given adequate missionary staff and funds, there is hope that the whole population of the Belgian Congo might become Christian. Although Congo has a formidable Christian missionary force, Roman Catholic and Protestant, the land is not yet effectively occupied. The

scattered population, low standards of education, the lack of well-trained African leaders, and the slow growth of a Christian conscience and Church consciousness call for the continued help of the Home Church.

THE Congo Protestant Council, organised since 1928, and in which thirty-three missionary societies, mostly American, are represented, has become the central organ for Christian consultation and co-operation. A United Mission Press, Bookshop and Mission Hostel operate under the auspices of the Council.

The whole Bible is published in six main languages of Congo, and in sixty-four tribal languages the New Testament, in whole or in part, has been made available.

Educational and medical services from the beginning have been effective handmaids of Christian evangelism.

Recently, Protestant Missions have been accorded equal treatment with the Roman Catholics in regard to subsidies for these branches of work. In the Government's praiseworthy attempt to offset generations of under-nutrition, chronic malaria, hook-worm, sleeping-sickness, yaws, dysentery, leprosy and the like, 50 Protestant doctors and 100 nurses make a worthy contribution in healing, prevention and training, and at the same time create splendid openings for the Gospel.

The B.M.S. has now agreed to accept Government subsidies in education as well as medicine, in spite of many difficulties involved, on the ground that the opportunity for evangelising the youth



Untouched Congo Village Life

of Congo will be furthered thereby. And so we go forward in faith with this new policy in Christian education. The fact that there are 50,000 scholars in our schools gives some idea of the scope of this opportunity.

Our church membership now stands at 33,000, and there were 1,320 baptisms last year. At the Jubilee Celebrations of the beginning of the work at Upoto, no less than 1,800 people attended. The contributions of our Christians are noteworthy, the total force of nearly 2,000 teacher-evangelists is entirely supported by contributions from the African Church.

A major need in the Belgian Colony is for more and better trained African leaders, a need which is being met in part by training schools at *Kimpese*, *Yalembo* and *Yakusu*. Another need is for increased missionary staff, doctors and nurses, ministers, well-trained teachers, both men and women, and single women evangelists. As in Angola, the call from the Belgian Colony is for prayer that God will thrust forth more labourers for ripe harvest fields.

The Sense of Belonging

By J. B. MIDDLEBROOK, M.A.

IN THE THISTLE CHAPEL

THE official guide to the Knights of the Thistle Chapel in St. Giles, Edinburgh, was showing a party round this magnificent and costly sanctuary. He expatiated on the Knightly Order itself and enumerated its members—royal and ducal. He described the comparatively brief history of the Chapel, and interpreted the symbolism of its appointments and decorations. Then, finally, he declared, “Everything here is Scottish—the members of the Order, the architect, the wood and the granite and the metal,” and then he added, with quiet satisfaction, “And *I*, too, am a Scot.” His sense of identification with the whole project was complete. He “belonged”!

IN THE SCOTTISH WAR MEMORIAL

THE same sentiment might very well fill the mind and heart of a 1914-1918 ex-Service man as he moves slowly from one regimental commemoration to another in the Scottish War Memorial in Edinburgh Castle. Reading the names of famous battles and famous regiments, chiselled in stone and emblazoned on banners, and scanning the open records of the names of the fallen, he once again identifies

himself with the conflicts of his early manhood. As he looks at the Royal Scots’ Memorial he will recall perhaps how his own battalion took over from a battalion of theirs in Belgium in 1916. As his eye catches the sculptured relief of the broken ranks of the wounded, he remembers his own entry into hospital and the care and skill that saved his life, and he is moved to say, “I, too, was there.”

AT BLANTYRE

THEN in the Livingstone Memorial at Blantyre a missionary worker and supporter would surely have an analogous and deeper experience of “belonging” to the greatest of all causes—the redemption of the world through Christ and the extension of His Kingdom. This famous cottage where Livingstone was born, with its pleasant playground and its swings for children, its tortuous passages and crowded walls, its variety of photographs, letters and souvenirs, is a picturesque and moving memorial to one of the greatest sons of the universal Church. It is a sacred place where the heart of the visitor with any record of missionary support at all is deeply stirred as he says, “*I*, too, ‘belong’.”

Cover Picture : Young West Indians prepare for their future



A Village in the Chittagong Hill Tracts, Pakistan

Choutsun and Tsingchow Revisited

By T. W. ALLEN



ONE morning in August, 1942, together with Mrs. Donald Smith, Miss Mary Pearson and Mr. Eric Sutton Smith, I stood on the steps of the Tsingchow Baptist Church and said "Good-bye" to our Chinese colleagues and fellow-Christians. We were going to internment, and they were being left to face the next three years alone—yet not alone, for God was with them. For them it was to be a time of increasing economic and physical strain which was hidden from us all at the time. We commended each other to God and were separated. It was not until September, 1947, that Dr. Ronald Still and I were able to return and revisit our friends there.

During 1947 all the B.M.S. staff, except Mr. Emmott, who was living in Tsingchow, were

stationed at Tsinan. Travel into the country was almost impossible as roads and railways were constantly being destroyed. But we were anxious to visit Choutsun and Tsingchow, and God opened a way for us. A Chinese military convoy was leaving Tsinan, and was to pass through both Choutsun and Tsingchow. The officer in charge kindly offered to give us a lift. On September 11th, very early in the morning, Dr. Still and I joined the convoy. This consisted of eleven old battered Japanese lorries, piled high with baggage, on the top of which about 100 Chinese soldiers sat. They gave the two missionaries a cheerful and warm welcome and, as dawn was breaking, the convoy made its way very noisily out of the city. As soon as we got on the main road our troubles began. The heavily-laden trucks frequently sat down on the road and only the united efforts of us all induced them to go on.

After travelling hard until sunset we arrived at Choutsun, having covered only sixty miles. The ruins of the Foster Hospital and the Mingtao school stood out against the evening sky and saddened our hearts, but as we settled in for the night the young Chinese pastor arrived from the Choutsun church and warmed our hearts by his story of the

courage and persistence of the Christian group there. Occupied successively by Nationalists and Communists, the church building had been battered by shells and grenades, and even at that time refugees were still sleeping in the church. Through it all, even when occupied by Communist soldiers, the Sunday services had been maintained, though before the services the members had to search for the forms on which to sit. We talked until late and commended each other to God.

NEXT day we left early and the road became increasingly difficult. The lorries were ankle-deep in mud and there were traps at frequent intervals. Five miles out of Tsingchow the leading lorry fell into a hole and refused to move. So we pushed on with the remainder, leaving the unfortunate occupants of the broken vehicle to walk!

Late in the afternoon we took leave of our kind friends, and Dr. Still and I walked through the north gate of Tsingchow up to the mission hospital. To our delight it was intact. It looked so attractive set among the trees, and we hadn't expected so pleasant a surprise. Here we were welcomed by Mr. Emmott and our Chinese colleagues, and listened to stories of great hardship and courage. I would like to pay tribute to men and women like Miss Tung, Miss Wu So Ho, Mr. Wang Chun Tang and Chang Tzu Hsin, who through all the horror of Japanese occupation and civil war maintained a Christian witness and are still doing so.

On the Sunday the church gathered for a baptismal service



A Chinese mother and children

and I was asked to preach. It was a moving experience. Old friends were sitting in the pews, and the candidates for baptism seemed so young. The service was reverent and solemn. It was like a glimpse into the real world. Against the background of civil war and class struggle it showed the true way of peace and justice. After the baptismal service we met around the Lord's Table, and when the bread was distributed each person stood up to receive it. A change from the old ways, but it deepened the sense of solemnity.

IN the church was a Chinese officer surrounded by heavily-armed soldiers. After the service we found he was the Assistant Commander of the Chinese forces.

He was a Christian who had been led to Christ by his wife. During our stay in Tsingchow he treated us with great kindness, and when, after ten days, we had to return and found it impossible to go by the way we had come, he insisted on sending us by armed escort east to a place where we got a short lift by train to Weihsien, and from

there we were able to obtain another lift by an American freight plane to Tsingtao. From there it was easy to return by plane to Tsinan.

Now once again these churches are cut off and the Christians are facing new and grievous situations. You will remember them in your prayers.

Kristamoni

By MURIEL STARKE, Rangamati, Pakistan

IF you arrived at this old Chakma farmer's village on a visit from England, his first question, after settling you comfortably on his veranda with a cup of tea, would be, "Have you seen Hughes Sahib? How is he?" Then he would tell you of his conversion as a young man taught by the Rev. George Hughes, and how his first thought was to take the Good News to his old mother.

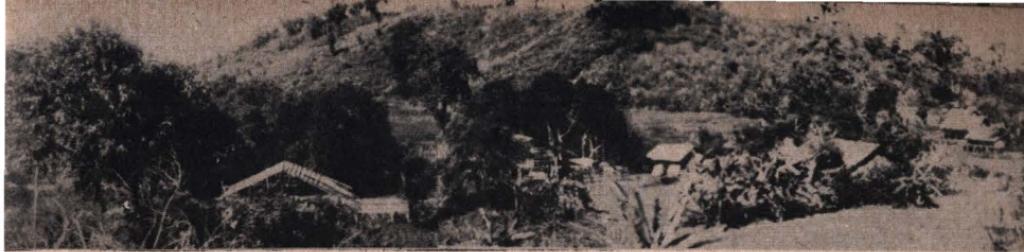
Kristamoni is now the patriarch of his family and has a say in many important matters. He has a considerable influence, and is always ready to exert it for what he believes to be right. There was a hill near his village which was available for cultivation, but had been left because an evil spirit was said to live in a certain tree on the summit. Kristamoni one day announced his intention of cutting down the tree, and one can imagine the forebodings of his family and neighbours. But he resolutely climbed the hill and, with the help of his son, demolished the tree, and surely the blows of the axe emphasised his witness that,

"There may be evil spirits, but God is stronger than all." The village waited in vain for the expected calamity, and the hill-side was duly cultivated.

Kristamoni is well acquainted with the jungle paths around his home in the Chittagong Hill Tracts, and is always delighted to act as escort. He enjoys talking, and is not above an occasional desire to "make your flesh creep," like Dickens' Fat Boy. On the way through the forest reserve at seven o'clock, after dark, he told how, just at that spot immediately after seven on an evening like this he saw eyes gleaming in that bush and heard—"Gr-r-r-r!"

Kristamoni had courage and humour. He went to the Police Station in his district and asked if he might borrow the elephant gun to shoot an elephant which was destroying crops. The chief officer would neither lend the gun nor join Kristamoni in hunt. "He wants me to lead the elephant along the road outside his station. There he'll shoot it," was Kristamoni's comment.

A non-Christian woman in



A Village in Chittagong, Pakistan

Kristamoni's village died, and the relatives asked that the usual evening village prayers should be conducted in their house that day. Kristamoni sat on the veranda in the flickering fire-light and preached comfort and hope to the relatives, and urged them not to fear the woman's ghost. He said, "There are many spirits, but God is greater than all. If we love him we have no fear."

SEVERAL years ago Kristamoni decided to send his daughter to the Mission boarding school. She stayed for a term, a happy intelligent girl who bade fair to be a power for good one day. After the first holiday she didn't come back to school. "Her mother can't spare her," was the reason given. Some years later the girl made a runaway marriage with a neighbour's son. Kristamoni says sadly, "They are bad people. She can't be a Christian in that family. A girl belongs to her husband." His younger daughter

has now been in school for three years, and is not brilliant, but a steady dependable child. "She is going to stay in school," says her father.

A year or two ago a house was wanted in Kristamoni's village to accommodate the boarding school children from Rangamati. The villagers, led by Kristamoni, built that house for a fraction of the real value. When the school was established Kristamoni became known as "Aju" or grandfather to all the children, and when any problem or need arose someone would go to Aju for advice and help. He always had a solution to offer, and usually it was a workable one.

Kristamoni has his faults, of course, but there is no profit in discoursing on them. His judgment, the light by which he lives, is revealed in his description of one of the government officials. "He doesn't go to church; he never talks about Christianity, but I know he is a Christian, because you can trust him absolutely."

Religious Broadcasts

PROTESTANT broadcasts from Leopoldville in Congolese take place every third Sunday morning. The Governor-General has given permission for two ordained Congo pastors to have their part in the programme. One of these is Jacques

Nzakimwina, of Wathen, and the other Pierre Makundikisa of the Swedish Missions Forbundet, Matadi. Crowds in the capital and other cities hear the services through loud speakers, and many other Congolese do so on their own sets.

The Constitution of India

By JESSIE R. DRAKE, DELHI

THE object of the Indian Constitution is to vest sovereignty in the people and to establish constitutional government. "We the People of India," it reads, "having solemnly resolved to constitute India into a Sovereign Democratic Republic, do Hereby Adopt, Enact and Give to Ourselves This Constitution."

India is now a Union of twenty-seven States, each of which has its own Governor and its own Legislative Assembly. Several States have two Legislative Houses — a Legislative Assembly and a Legislative Council. This is experimental. One Constitution and one constituent authority are applicable to all States.

The central Government of India is the Parliament, which consists of the Council of States (Upper House) and the House of the People (Lower House). The maximum strength of the Council of States is 250, and of the House of the People, 500.

An outstanding feature of the Constitution is adult suffrage. It lays down that the "election of the House of the People shall be on the basis of adult suffrage, that is to say, every citizen who is not less than twenty-one years of age and is not otherwise disqualified . . . on the ground of non-residence, unsoundness of mind, crime or corrupt or illegal practice shall be entitled to be registered as a voter." The Council of States will be composed of

twelve members nominated by the President, and representatives of the States.

The President occupies in India the same position as the King holds in Britain. He is elected by an electoral college. His term of office is five years, and he is eligible for re-election. He will appoint the Prime Minister, and, on the advice of the Prime Minister, will also appoint the other Ministers. The leadership of the Prime Minister is explicitly recognised. The Cabinet will aid and advise the President, and the Ministers are collectively responsible to the House of the People.

TO missionaries the Section on Fundamental Rights is both intensely interesting and of the first importance. This section classifies six Fundamental Rights, and is said to be the most elaborate declaration of Human Rights yet framed by any State. The first of these "Rights" is the Right to Equality. For India, where there have been millions of "untouchables" for many centuries, this is a step forward which, to those who know India well, is almost unbelievable. About 50,000,000 "untouchables" are now lifted from their low social status to the full rights of Indian citizenship. The enforcement of any disability arising out of untouchability is an offence punishable by law. The "untouchable" is now free to draw water at any public well, to walk

freely in any street, to read in any Government School, to worship in Hindu temples. Public appointments, which they have never been able to hold, are now open to them. A sweeper of the very lowest caste, employed in a B.M.S. mission station, went four months ago to an appointment in connection with the Indian Army which would not have been open to an outcaste a year ago. A new and brighter chapter of Indian history opened when untouchability was abolished by the Constitution.

Dr. Ambedkar, the Chairman of the Drafting Committee of the Constitution is, by birth, himself an outcaste. In boyhood he showed himself brilliant, and was given a scholarship by the Gaekwar of Baroda which took him to America, where he obtained the Ph.D. of Columbia University. But when he came back to India he was, in India, still an outcaste, and, for a time, had a desperate struggle to earn his living. But he determinedly identified himself with his outcaste brethren, and through long years strove to lead them to freedom. When he read in the Assembly the Section of the Constitution which declares all Indian citizens equal and makes it illegal to treat any man as an untouchable, and heard it passed with acclamation, his long battle was, as far as the law is concerned, won.

The Right to Freedom of Religion, which is also laid down in the Constitution, makes mission work possible in the new India. Subject only to public order, morality, health, etc., all persons are entitled to freedom of conscience, and the right to profess, practice and propagate reli-



A Santali family in Pakistan with Timothy Smith, son of the Rev. and Mrs. F. W. Smith

gion. That means that our mission schools and hospitals should continue to draw their grants and to carry on their work as before. A great deal will, of course, depend on the authorities in each place, and in one place at least the Government grants to our schools have been stopped. This difficulty may arise in other places, but the law is on our side.

When the Constitution was presented to the Assembly by Dr. Ambedkar, he reminded the members very forcibly that whether it was a good Constitution or a bad Constitution depended not so much on the Constitution itself as on the good-will and righteousness of the people who put it into force.

We shall never be able to measure how much the idealistic and very fine Constitution of new India has been influenced by the work of Christian Missions and the lives of humble Christians.

World News

Goudhurst

To the Editor of THE HERALD.

SIR,

It must be nearly 50 years since I wrote to, or for, the **MISSIONARY HERALD**! I ask space now for only the shortest note of appreciation. After half a century of work with, and for, young people, especially *boys*, I want just to add my testimony to the very great missionary efficiency of your wonderful little journal. Its virtues, for a busy minister, schoolmaster or worker amongst youth, are many. I want to mention (1) its "snappiness"; (2) its truly ecumenical outlook and (3) its first-rate illustrations. All these features make it appeal to the man who is looking for short, wide-minded and effective missionary material. It recalls Milton's words in his greatest prose-pamphlet: "Neither is God appointed and confined where and out of what place His chosen shall be heard to speak!" May **THE HERALD** long proclaim His message.

E. E. HAYWARD

Healing in Villages

"BETWEEN November and February, our coolest part of the year, I was able to get out into the district. Most weeks I was able to manage one or more visits either in the morning or afternoon with the Biblewomen to different villages. During these visits I felt I got to know and understand the Indian villagers much better, and could realise many of the problems that surround the lives of most of them. In several Hindu villages I treated

about fifty patients each day, and examined the school children, and as often as possible tried to teach simple health rules, showing pictures and posters of how to prevent the common diseases.

The Useful Flannelgraph

"EACH evening we had special services in the church when I showed flannelgraph pictures. The church was packed to the doors each night, and the people certainly put their heart and soul into the singing. One morning we visited a Hindu school where the teachers stopped their lessons and asked me to take over. The blackboard was there ready, and I was able to tell gospel stories with the aid of the flannelgraph to both children and teachers. Afterwards the school became the surgery where I did a minor operation and treated many of the villagers.

Big Opportunities

"TIME fails me to tell of the many seekers and enquirers in the town here and in the many surrounding villages. For many of them to break with Hinduism is a step they feel unable to take. Yet in our seaside village of Gopalpur, where recently several of the fishermen and their wives have become Christians, one is thrilled to see the stand these simple sincere people have taken, and their faces show the inner joy they have experienced. I daily become more conscious that the fields are ripe unto harvest, but, as you know, the labourers are so few."

JOY RIGDEN GREEN

Around the Table

“IT was my high privilege, a few weeks ago, to conduct the monthly communion service at Bolobo. As one looked on that great congregation of close on 600 folks, and as one shared with them the emblems of the Saviour’s death, one could not but lift up an inner song of praise to God. The Bolobo Grenfell found when he settled here sixty years ago was a village where killing was a daily occurrence, and where the people were mercenary, cruel and immoral (the epithets are his). What a transformation the first half of the century has brought! But is the battle won?

counter-attacks to undermine the strength of the hard-won forward positions.”

JACK GRAY

Baptisms at Quibocolo

THINGS are most encouraging here. Last Sunday we baptized thirty folk and will be baptizing a similar number in one of our local towns next Sunday. This will bring the total for the year to 200. Church contributions, which I always think reflect on the spiritual atmosphere, are coming in very well.

WILLIAM D. GRENFELL

Revival

Aftermath

“GREAT advances have been made. Some years ago a mighty revival swept the district, making deep inroads into the strongholds of evil. The Church in that time more than doubled its membership. Now that that glorious offensive has lost its impetus, the forces of the devil are seeking by subtle

No Room for More

THE Congo Protestant Council reports that at many mission stations numerous children have to be refused admission through lack of accommodation, with the result that exceptional opportunities to win hundreds of Congo’s younger generation for Christ are being lost.

Gladys Aylward. One of the Undefeated. The story as told by herself to R. C. Latham. 48 pp. 1s. 6d. (by post 1s. 8d.). Carey Kingsgate Press Bookroom, 93, Gloucester Place, London, W.1.

READERS will remember the broadcast which told the tale of a London parlourmaid, who, with slender resources and valiant faith, made the journey across Europe and Siberia to undertake missionary work in China. Her tale has now been expanded into book form and is an epic of courage and effort in North China. Not the least of its thrilling incidents is the heroic trek over the mountains to Sian with a hundred refugee children.

This is a story that will thrill which should be told to all our young people.

The Message of Life, by J. Ireland Hasler, has been the subject of many favourable reviews. *The Expository Times* says: “In this deeply suggestive and beautifully written book the Rev. J. Ireland Hasler, B.A., seeks to set forth in clear and simple language the missionary message of the New Testament, as this is contained in the Epistles of St. John. The root idea, he finds, is that of ‘salvation as life’, and from this point of view he emphasises the positive rather than the negative, the practical rather than the theoretical, and the social rather than the merely individual aspects of the religious life.”

The Message of Life is published at 5s. (by post 5s. 4d.). Carey Kingsgate Press Bookroom, 93, Gloucester Place, London, W.1.

Fellowship in Prayer

Based on the Prayer Calendar

August 6-12.—Pray for *Summer Schools* in session throughout the month. Continue to pray also for our work in *Leopoldville*, capital of Belgian Congo, that the white population may be won to faith in Christ, that recruits may be forthcoming for the extension and consolidation of the work; that other societies and cooperative movements may prosper.

August 13-19. Give thanks for fellowship in the Gospel exemplified at *Kimpese* where the B.M.S. unites with other missions in the training of pastors and teachers with their families. Pray that former students now engaged in the service of the Kingdom may be faithful ministers of the Word of Life. Pray also for similar institutions in *Angola* and *Middle and Upper Congo*.

August 20-26.—Offer praise for consistent witness against heavy odds in *Ceylon*, for the work of *Cinnamon Gardens Baptist Church, Colombo*; the continued expansion of the boys' and girls' boarding schools and their Christian witness; and for the *Ceylon Baptist Council* and *Sinhalese Christian leadership*.

August 27-September 2.—Pray for the varied and scattered witness in *Ceylon*, that in it all the Christian purpose may be kept in the forefront, that converts may remain true to Christ and witness by their lives to His keeping power, and that efforts towards unity may testify to One Church, One Faith, One Lord, and be used for the glory of God and the furtherance of His work.

ACKNOWLEDGMENTS

(To 9th June, 1950)

Donations

THE Secretaries acknowledge with grateful thanks the following gifts sent anonymously or without address:—

General Fund.—“J.W.D.A.”, £1; Anonymous, £10.

Medical.—Nurse Leeds, £10.

Legacies

1950.		£	s.	d.
April 11	Mr. A. W. Houghton	534	5	2
14	Mr. F. Haynes (Medical)	500	0	0
22	Miss E. E. Gregory (Medical work, Yakusu, "In memory of Rev. E. E. Wilford")	1,266	5	4

	£	s.	d.
April 22	Miss C. P. Russ	-	-
24	Mrs. McNeill	50	0
May 1	Mrs. M. E. A. Lewis	25	0
	Mr. W. J. Davies	50	0
9	Mr. J. Oliver	25	0
10	Mrs. M. W. Hirst (Work at Chandraghona)	25	0
20	Miss E. H. Capp (for Twin Babies of Congo)	4	13 10
20	Mrs. A. E. Lowe ("For taking the Gospel overseas")	300	0
23	Mrs. E. S. Dore	22	15 0
25	Mr. H. Mason	50	0
	Mrs. A. Riley	100	0
30	Mrs. E. Bond (Women, £100; Medical, £100)	200	0
June 8	Mrs. E. Faulkner	50	0

MISSIONARY RECORD

Arrivals

26th April, Rev. W. and Mrs. Foster and child, from Jamaica.
 5th May, Rev. R. C. and Mrs. Salmon, from Leopoldville.
 17th May, Miss M. K. M. Chaplin, from Pimu; Miss W. N. Hadden, from Ntando.
 22nd May, Rev. P. and Mrs. Rigden Green and child, from Dinajpur.
 5th June, Rev. C. J. Parsons, from San Salvador.

Departures

26th May, Miss M. Starke, for Rangamati.
 26th May, Mr. and Mrs. G. A. Nullis (from Sydney), for Yakusu.
 30th May, Miss A. M. Weller, for Brussels (for study).

Marriages

25th April, at Leopoldville, Rev. R. F. Richards to Miss Beryl D. Chapman.
 12th May, at Tsinan, Mr. P. F. Nelson to Miss Helen Claribel Turner.

The Mission House is 93-95 Gloucester Place, London, W.1 :: Telephone: Welbeck 1482-4

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THE FIELD IS THE WORLD

The Missionary Herald

of the Baptist Missionary Society

True Gold Doesn't Fear the Refining Fire

By H. A. EMMOTT, Shantung Mission, China

A SHORT time ago my mother in hunting through a box of oddments came across a Chinese fan-case on which was the message: "True Gold doesn't fear the Refining Fire." That seemed to me to be very applicable to the Chinese Church during the last fifty years. It has stood the test of this half century of upheaval with its times of persecution and temptation, and it has grown.

Some of us can recall meeting Christians who had been through the testing of the Boxer Rebellion of 1900. I remember an aged couple who used to attend the service at Ting Hsiang in Shansi. They were almost blind and deaf, and very poor. The words written to the church at Smyrna apply to them: "I know thy poverty—but thou art rich." In

that year of terror for the Christians they had been placed in a circle drawn on the ground and required to signify their renunciation of Christ by stepping outside it. They stayed where they were and said, "You may do with us what you will, we are still Christians." For taking the same stand hundreds of their fellow-countrymen perished. They, however, survived, and remained faithful to the end.

I recall a friendship with one of the stalwarts of the faith in Shansi, Mr. Chao Hsia-yun. When the missionaries left Sinchow to seek safety in a remote mountain cave he accompanied them, and his plan was to stay with them whatever befell. He was persuaded, however, to leave the party and travel to Shantung to report to our missionaries there

about happenings in Shansi. He was required to go to the Martyr Province and convey a message to the missionaries, and so Elder Chao Hsia-yun began the return journey, bearing the letter concealed in one of his shoes. It needed great

heroism to mix with the Boxers at the inns where he had to stay on the way, but he reached the objective, though news of tragedy awaited him at the end.

The Church passed through the "refining fire" of the Boxer Rebellion—and grew.

THE period of the Japanese occupation was a time of testing for the Chinese Church. Looking back over that period, I see three stages. It may not have been the same throughout the country, but was certainly so where I was working.

At the beginning of the occupation connection with the Church for a time was something of a passport to safety. We heard of soldiers entering peasant homes and immediately changing their attitude to one of cordiality on seeing a Bible on the table. We heard the story of the officer who lined up the men of a certain village and then, turning to the pastor, told him to indicate who were members of his Church. The Christians were then stood on one side while the rest were shot. Incidents such



Hillside Homes in China

as these led to a readiness on the part of "border line" Christians to display their connection with Christianity, and the Chinese characters for "Christian Church" appeared over doors of homes where knowledge of Christianity was of the slenderest.

That stage passed, however, and connection with the Church became a liability. A year or so prior to "Pearl Harbour" the Japanese started what they called "the spontaneous rising of the Chinese people against the British." That meant real danger to many of our Christians in China. One of our leaders was executed because he refused to sign a document saying he approved the removal of the British missionaries.

Then came the attempt to foist Shrine Worship on the Christian Church. The temptation was to compromise—like Naaman in the house of Rimmon. But we recall with pride the resolution of the Shantung Baptist Union that the representatives present would on no account participate in the ceremony, and



Chinese Christian Leaders at the Synod of the Church of Christ in China

that they would encourage their fellow Christians to take the same stand. The Church passed through the "refining fire" of the Japanese Occupation—and grew.

MORE recently we come to the post-war period of testing. It is difficult for people in this country to envisage the hazards of Christian discipleship which many of our leaders in China had to face not so long ago. Many had to flee for their lives. Some made the supreme sacrifice. I recall one of our leaders who, passing along a street, saw a notice for his own arrest. That meant immediate disguise and departure to a more favourable environment. He now represents the Church to the very authorities who ordered his arrest. The Church has once again weathered

the storm, and news from China now speaks of opportunity where previously there was opposition, of increasing service where previously there was frustration, of churches re-opening where previously they were closed. The Church is adapting itself to the new conditions and is making a worthwhile contribution to the life of the country. It has passed through the "refining fire"—and grown.

There are testing days ahead, but faith is positive and can move mountains. The Chinese Christians in their simple faith believe that God is with them in the struggle and that they are working together with Him. A proverb, which I believe is Indian, reads : "When the gold is in the fire the Goldsmith is never far away."

THE SECRETARIES acknowledge with thanks an anonymous gift of £3 2s. 6d., sent by way of Spurgeon's Orphan Homes, for "the Baptist Missionary Society's work in South

Africa." As the Society has no work in that country the gift will go towards the Congo Mission unless the donor sends an intimation to the contrary.

These Ask for Healing

By E. W. PRICE, M.A.,
M.B., B.Ch.

Dr. Price, who has been in Congo since 1935, is serving with his wife at the American Baptist Missionary Society at Sona Bata, Lower Congo.

COME up the hill from the little railway station at the foot of the steady slope a quarter of a mile long. As you sweat your way up on foot, the first building on the left near to the road is the out-patient department, and behind it you will already see that the veranda of the ward building is filled with what looks like a mix-up of wooden frames, blankets, pots, pans and children. This is the T.B. sanatorium!

Walk across the grass and you will find that the children are out in the open on their wooden frames and plaster beds. Meet *Ndoma*. She has been here nearly eighteen months, a girl of eight years. She is always at the head of the line, the place of honour for the doyen of the group. When she arrived she used to scream whenever she wanted anything and didn't get it. But she found that technique wasn't popular, and is now a pleasant little soul.

PPASS quickly down the line. Here is *Matondo*, a ten-year-old boy who prefers to say "Bon



Home Craft in Congo: A Pottery Maker

jour, Monsieur," instead of a normal good day, just to show that he knows a bit of French. And do look at *Mwisi Anne*, a charming little three-year-old. She is so shy and embarrassed that when you go over to see her she pulls her little covering right over her head. The little chap at the end is *Batantu*, a sad bit of humanity. His mother has been carrying him round from one hospital to another in the hope of finding one where his back can be put straight. He came to us with a frightened look on his face in case anyone should touch him and make his legs hurt more. The plaster bed that was made to fit his crooked back looks as if someone had sat on it, but in reality it is a perfect fit. We shall not forget the day we first put him in it. The relief when he found that he could relax without hurting himself was so great that his face became transformed in a short hour from one of nervous anxiety to peaceful restfulness. I have never seen anything quite so remarkable.

We cannot stop to meet all the patients, but just come round

the corner and see these three on their little native beds on the floor. They are a new line—an attempt to cure lung tuberculosis in its early stage. The X-Ray shows definite infection slowly progressive, and we simply must do something or *Lundungu* (aged 14), and *Mayabu* (aged 12), and *Lunama* (aged 10)—the first and last are girls—will come to a sad end. It takes about six or seven weeks for their low evening temperatures to begin to settle down, and it taxes our ingenuity to keep them happy and occupied day in and day out. But my wife always seems to have something up her sleeve—sewing, embroidery, a reading book, a doll, or even some sweets.

There is no time to show you the five grown-up young men also in early tuberculosis infection inside the ward. But you must just peep round another corner at the two fourteen-year-old boys in the two beds. The one with his leg slung up in a plaster of Paris case is *Mbole*, who broke his leg and grazed his shin badly trying to get on to a moving truck. The other, *Ntuna*, suffers from epilepsy and fell into the fire, completely burning off half his right hand. Both of them are in process of being skin-grafted.

EVEN in the short visit you have been able to pay, you have certainly noted how happy

they all are. And if you stay long enough you will be surprised to learn how like British children they can be, even to twelve-year-old *Ewa Andre*, whose mother went home last week after settling him in. He hated crying about it in front of the girls, but it was all he could do by biting his lip hard not to do so, and even so he was unable to prevent a couple of drops of what looked suspiciously like tears from rolling down his face.

If Christian service means bringing happiness where there was sorrow, relief where there was anxiety, comfort where there was grief, and joy where there was pain, then I think you will feel that you have a real opportunity here for co-operation in doing the work that Jesus would have loved. Indeed it is in His spirit in the nurses that look after the patients, and in the whole atmosphere of the place that contributes to make what sounds a sad environment—a tuberculosis sanatorium—a glad place.

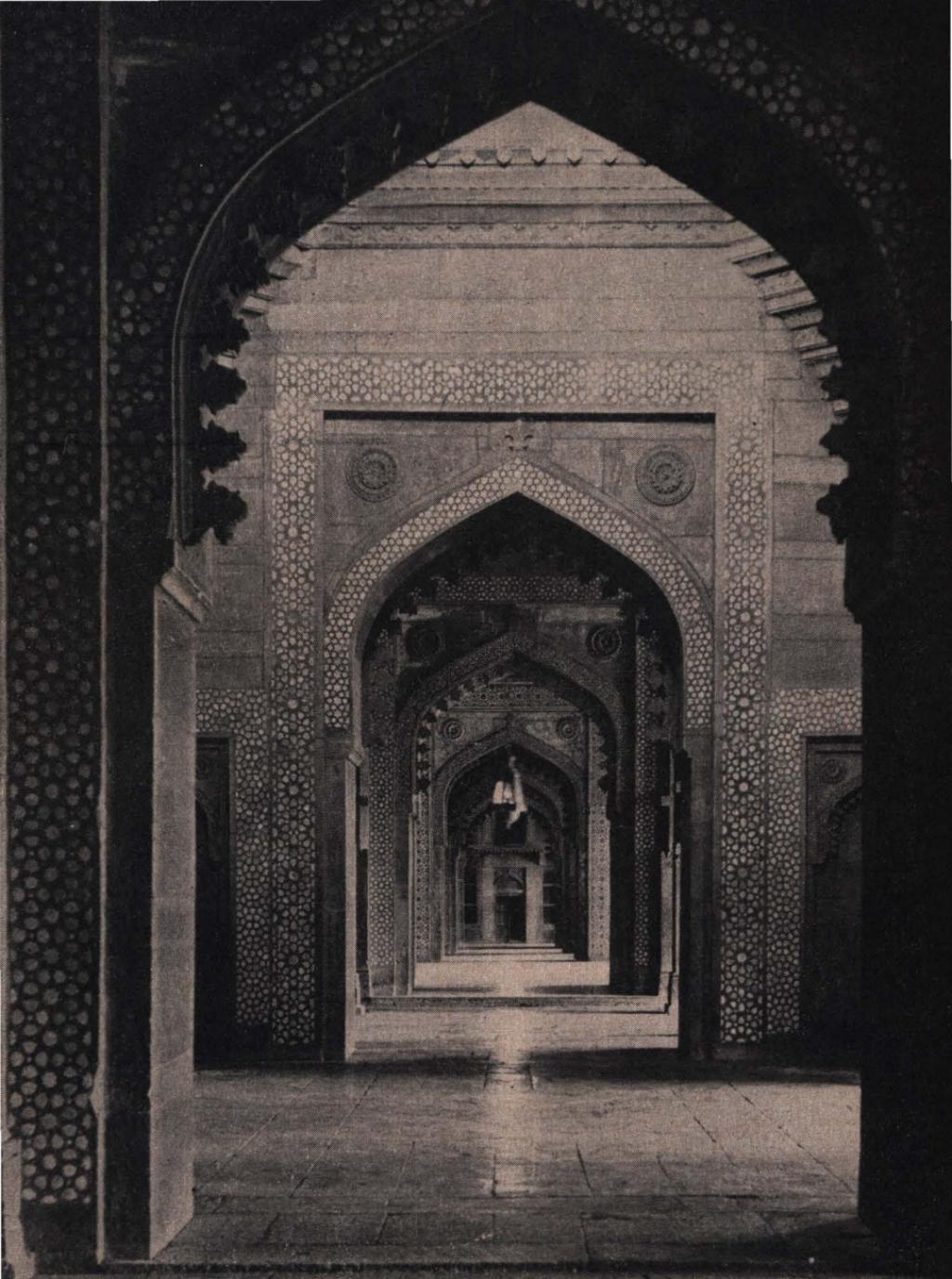
Many problems face us—space for future patients, staff to look after them, patience in the mothers (the fathers are far more amenable and the children don't seem to mind), equipment and medicines which seem to be costing no less than they did. But many of these things can be prayed into being, and you will help to do this.

Prepare for the Observance of

GIFT AND SELF-DENIAL WEEK

Sunday 29th October to Sunday 5th November.

Cover Picture : Congo School Children at Play



Interior of the Great Mosque at Fatehpur Sikri

Ready for Action

MISSIONARY activity at home in some form or other never ceases. During the summer months it finds expression in garden parties, pageants, rambles and other forms of outdoor effort, but with the approach of autumn and winter we look for a quickening and intensifying of activities. The seven months from September to the end of the financial year next March pass quickly, and where missionary officers and committees have not yet made their plans, it is suggested that they should do so and put them into operation as soon as possible.

TEN YEARS OF ADVANCE

FOR ten years the B.M.S. has rejoiced in a steadily growing income to meet the expanding cost of the work. This result has been reached through the loyal support of ministers, missionary secretaries and collectors, and through the generous and sustained giving of a host of people in our churches and their organisations. We are again in the happy position of having no deficit, so that all our thought and effort can be applied to raising the income needed to meet current claims.

We know that a further advance in income is required this year if once again we are to meet our obligations. In a moment, through conditions outside our control, our budget has been increased through the devaluation of the £ by £5,959 for the work in Belgian Congo, and £7,716 for the work in Pakistan; a total of £13,675.

Our General Home Secretary has set several targets before us in clear and unmistakable terms.

1. If our churches together add £7,000 to last year's gifts they will increase the gross total to 100 per cent. above what it was ten years ago.

2. If the £194,305 contributed last year are changed into guineas, £10,000 will be added to the income.

3. If the giving is increased by £13,675 the extra costs of devaluation will have been met.

4. If the increase should be £15,000 and over then, assuming that the amount from the Legacy Account is equal to that of last year, we shall not only balance our budget, but have money in hand to begin Baptist Advance in our mission fields—a goal to which we have long looked forward.

It is for every church, Sunday School and Young People's Society to work out its share of one or other of these categories. For instance, number 2 means that we add a shilling to every pound raised last year, or, in other words, five per cent. This should be possible in most churches. The important thing is that a target be set and that by persistent action and wise advocacy we take the steps necessary to reach it.

THE BASIS OF OUR APPEAL

THIS is far more than an aim to raise money. We bear in mind the missionaries who have given themselves to this high service and whose maintenance is our privilege. We think of their



Chittagong Hill Tracts : Chakma Children with Timothy Smith

native colleagues who likewise have been called into the work of the ministry. We realise the need of converts and infant churches whose members must be rooted and grounded in the faith through patient teaching and example. We are aware of torn and distracted peoples in Asia, Africa and the West Indies for whom Christ is the one hope of salvation and of an ordered and peaceful society. These are among the fundamentals of our appeal.

In the account of the rebuilding of the wall of Jerusalem under the leadership of Nehemiah we are told that everyone repaired the part "over against his house" and that "the people had a mind to work." By practical co-operation of this kind in which each church takes its due part and in which everybody gives ready service, we shall reach this year's objective and meet our obligations.

H. L. H.

Rev. J. H. E. Pearse

THE General Committee has accepted with regret the resignation on personal grounds of the Rev. J. H. E. Pearse from his position as Associate Foreign Secretary. Mr. Pearse came to the Society from Manchester College in 1934 and was appointed to the India Mission. He served with devotion and success among the primitive peoples of Balangir for four years, when he was called to the Society's headquarters in Calcutta to share with Mr. Wells the burden of administration.

His ten years there revealed his qualities and abilities and earned for him the esteem of his many colleagues throughout our India field. His coming to London as a member of the secretarial staff was welcomed by all and keen disappointment is expressed at the early termination of his tenure of office. He carries with him the goodwill of all and the assurance of their interest in his future in which his concern for the well-being of the Society will be maintained.

Baptist Advance in Balangir

By DOROTHY M. WELLER

SINCE our return to India in 1947 Balangir, capital of Patna, has merged with other Native States into the Orissa Province. This constitutes a great challenge to the Church in Orissa. A book just published, *What the figures tell*, by L. Watts, includes a map of this province ; its white patches indicate the vast areas previously closed to Missions which are now open to the Gospel. The challenge now comes to us, "Who will go to break up this new ground." The B.M.S. has been working in Balangir for over fifty years among a group of out-castes. In the new Constitution of India the evil of untouchability has been abolished. This should remove many social injustices and all forms of exploitation from which these people have suffered for generations. It is extremely difficult for many of our poor, illiterate and ignorant people to grasp the significance of this new state of affairs.

When India was declared a Sovereign Independent Republic my husband and I were touring in the district. I tried to explain to a group of villagers what it meant. One villager said to me, "But you missionaries are not going ! You will stay and teach us, won't you ? "

We have our difficulties and they are many. Changes such as these do not always make for unity. They sometimes cause suspicion and bitterness. This may

be due to fear, uncertainty or economic causes. But we believe firmly that God is working among the Christian community in West Orissa, where we have nearly 10,000 Christians, 3,198 of whom are church members. In addition, we have 1,160 enquirers. With the challenge of the neighbouring States, now open to the Gospel, and the need of our present field, we must go forward in the work of evangelisation. The tragedy is that we are so short-staffed on both the Indian and European sides. One district missionary for an area the size of Yorkshire !

IN March last year three Unions of the West Orissa District Church Union were formed ; one in Patna where the missionary personnel is stationed ; Bargarh 43 miles away, which at one time was in British India ; and Raj Borasomber about 90 miles away. Each Union has its President, Vice-President, Secretary and Treasurer. Pray with us that this new step forward to fuller self-government may prove to be a source of blessing to the churches.

We held our first school for laymen last year in Balangir, to which twenty-two men came from different parts of the district. We are looking to such that they, by God's help and power, will be instruments in His hands of helping and guiding the Church. We must foster every indigenous gift.

During the laymen's school last year, while on my way to see two of them who were ill with malaria, I met a young lad who had come from a village many miles from Balangir. He is not very far advanced in Christian experience, but he has a wonderful faith. His face shone as I talked to him, and we hear that he is doing a great deal in his own village for Christ and His Kingdom. He belongs to a new group of converts through whose witness and prayer a *gunia* (sorcerer) and his family have been led to accept Christ. A worker has been stationed in this village to take advantage of this new opportunity.

With the spread of the Gospel there is the tremendous task of building up a literate Church, but there is a dearth of Christian literature, even Bibles. What a great day it will be when the Bible can be read in all our Christian homes! There is a thirst for reading material among the young folk. I have visited several night schools in the district examining the boys and men. One villager asked me if I had brought any Bibles for sale. When I replied that I had none, but some would be available later on in the year, he replied, "Well, give me yours." When I asked him what I should do without mine, he said, "Well, you know it all, and I do not." At a recent Annual Meeting held in one of the Unions men and women pledged themselves publicly to start Sunday Schools or night schools for illiterates.

OUR people are drawn from a rural community, and as someone says, "the national life



Celebrating India's Independence Day.
Rev. T. C. Vicary, M.A., A.K.C., is
reading from the Bengali New Testament

of India depends upon the well-being or otherwise of such a community, and the heart of the Indian Church beats in the village congregation." Many of the villages we visit have no church buildings, so we sleep in native houses. Here we meet with the folk after their daily toil in the fields, or when the loom is put on one side. Questioning men and women who wish to be baptized is most revealing, and to stand with them at the side of the open tank and witness their confession of faith is always a moving sight. How we yearn for these young men and women that their homes

may be shining lights amidst the evil and superstition around them.

Our task is urgent, but we are advancing. I wish you could come with me on a tour in this vast district and see for yourselves the enormous needs for more trained Indian workers, medical help and literature for literates and semi-literates.

We are glad to see the Indians governing their own people, and we look forward to the time when this will be the case, on a much

larger scale than at present, in the Indian Church. May I sum up our aim in the five ideals given to us in our Missionary Conference in the Nilgiri Hills last year, which should be before each indigenous Church :

The indigenous Church should be : 1. A missionary Church ; 2. A nursery for babes in Christ ; 3. A family where love reigns ; 4. A school for spiritual instruction ; 5. A hospital for the spiritually weak.

Baptist Advance in Ceylon

By S. B. STEPHENS, B.A., B.D.

THE Ceylon Baptist Council is carrying out a revival campaign, the purpose of which is to deepen the spiritual life within our churches. Each church or group of churches is receiving the services of two ministers from other areas. The Matale deputation consisted of Rev. F. V. de A. Jayasinghe and Rev. W. G. Wickramasinghe. The campaign lasted three days, each of which began with a prayer meeting at 8.0 a.m. After this the visiting ministers, conducted by the resident pastor, Rev. C. M. Elangasekere, set out for outlying schools and churches. In every place a prayer meeting was held, and one or both of the visitors gave an address. In each school one meeting was held for the staff and one for the pupils. No one seemed to be concerned about Government regulations against religious instruction.

Tired and hot after journeying under the Ceylon sun, the party returned each evening to conduct a revival meeting in the church at Matale. On the first night the Rev. W. G. Wickramasinghe, speak-

ing in English, diagnosed the situation within the Church, stating that our very existence as believers was threatened. On the second night, taking Moses, Isaiah and Paul as examples of men who had given God a chance, he asked us to do the same. On the third night he appealed for re-dedication in terms of sacrifice and submission to the Will of God. These addresses were stirring, sane and searching. The Rev. F. V. de A. Jayasinghe following, spoke in Sinhalese, each night narrating and expounding a gospel story with an inimitable quaintness and charm that won the rapt attention of his audience. The meetings were a tonic to us all, and we thank the Ceylon Baptist Council for sending us such a well-balanced team.

The regular attendance for three nights of a substantial contingent from the boarding school gave added worth to the meetings. The visits to our vernacular schools have resulted in the decision of the resident pastor that he and I should try to visit them all monthly for a devotional meeting among the staffs.

World News

A Fine Potential

A DOOR or two away from the B.M.S. headquarters in Calcutta is the "Progressive Christian Hostel," where about twenty-five Bengali young men who are working in the city have organised their own residential club. Exchanges of hospitality and fellowship between this hostel and our Calcutta missionaries are frequent and happy.

I was asking some of these men, at the close of one of their devotional meetings just before I left India, whether they could not do more for the churches in Calcutta by way of conducting services or in other ways. They said that if they were to do so, they would want first to have followed a proper course of study and earned some kind of status as accredited lay preachers, otherwise the churches as well as they themselves would consider their offer presumptuous. (Some men with lesser gifts than theirs have not exercised so wise a caution !)

There is a fine potential going to waste here ; these men, coming from many parts of the province and belonging to different communions, could do a great deal.

Will you pray about this so that the desire of these men to serve may increase and a way be opened for the preparation they need and desire.

H. M. ANGUS

Bible Translation in Lushai

THE Bible Society of India recently commenced the printing of a new edition of the Lushai Bible. It is hoped that in this new edition will be included a number

of newly translated books of the Old Testament which have never yet been in print. These books are : Exodus, Joshua, Judges, Ruth, I. and II. Samuel and the Minor Prophets. These along with Genesis, Psalms and Isaiah—which have been already printed in previous editions—will give us a more complete Bible than we have so far had in the Lushai language.

Every effort is now being made to complete the translation of the remaining books of the Old Testament within the next three years.

F. J. RAPER

Towards the Light

AT the first village the *Chowkidar* (Watchman) is the only man to have made even an initial response to the Gospel. His wife said she was not interested in Christianity because of the opposition of their sons. I was told the elder of the boys was twelve. It looks as though they are but a cloak for the woman's own antagonism. The boys were away working in the fields, but the Chowkidar bought one or two tracts, which we hope the boys as well as their father will read, and after further talk and prayer made our way to another new village on the road to our next halt. Please pray for this family.

EDGAR BROWN

Among Lepers at Gaya

" WHILE on a visit to Gaya I accompanied Mrs. Sidey to the Government Leper Asylum which



A Christian Singing Band in Orissa

is situated outside the town about three miles from the mission. The missionaries visit and hold services, and Mrs. Sidey runs a Guide Company for the women, many of whom are well past Guide age but who join in with great zest. Despite their deformities and handicaps lepers are very happy folk, and it was a joy to meet and have fellowship with them. After tea we visited the Dom (out-caste) village, and stopped to chat with the people."

IRENE V. WRIGHT

News From Cheeloo

THE campus looks more beautiful than ever, and the spirit of the students is very good indeed. The reason for this is that the Christian students, about two hundred of them, have decided that they must do all they can to make the best of things, so their enthusiasm is leading the others on. Union Church (University Chapel) is the centre of a great deal of Christian activity now. Social service, relief, Christian work among workmen, literacy schools, are all being done by Christian students and staff, the centre of it all being our Sunday morning worship. All the seats are filled for this and we are hoping to put more in.

The singing is far better than it used to be. There are forty in the choir. It is a fine sight to see all these young people filing in on Sunday morning. Everyone feels that Sunday morning worship is an inspiration. Then, after the services, the students dash off to lead Sunday Schools, play the piano at church services, and do all kinds of Christian service.

Carrying On

WHATEVER the future may hold, Cheeloo is carrying forward a piece of work that in its medical aspects, its Christian witness and its effect in the lives and thinking of a splendid group of Chinese students is decidedly worth while.

For Muslims in China

CHAPTER ONE of the Rev. L. Bevan Jones' book, *Christianity Explained to Muslims*, has recently been translated into modern Student Chinese, and is intended to convey the authenticity of the Scriptures. It will be used among Muslims in China.

Doors Entered

ONE of the results of the recent arrival of qualified Portuguese Christian teachers at Quibocolo is that it has again been possible to get permits for native teacher-evangelists in the Damba area.

These men and their wives are commencing their new work in this very needy area, which is awake to its need for Christ, but knows so little

about His teaching. All have had training to prepare them for this work, some of the wives were girls in the station boarding school and attended classes when their husbands were being trained in the Teacher Training Institute at Quibocolo.

They need our prayers in their great task of teaching the rules of God's Kingdom.

E. K. MILLEDGE

Accepted for Training

WE no longer sleep at nights!" The speakers were five eager, anxious candidates, called in for three weeks concentrated study for the Kimpese Pastors' and Teachers' Training Institute entrance examination. The missionaries were doubtful; there was too much ground to cover. Old and New Testament had to be brushed up, as well as extremely shaky French and arithmetic. The missionaries could only give them spare time. But the lads studied hard, day and night, drenching the situation with prayer. The result was staggering. All five passed! Pray that they return, after their three to four years' course of training, veritable stalwarts for Christ!

WINIFRED HADDEN

Willing Hands

THE student nurses left their classrooms and took off their shirts on an afternoon when the sun blazed. The truck which was being used for carting stones had broken down. From all over the station they collected the heavy stones which have bordered the flower beds and paths for years and carried them one by one until sufficient were collected for the foundations for the walls which will shelter future African Christian nurses during their training.

SYLVIA VARLEY

New Joy in Christ

BISUKA had long ago been a keen enquirer, but sickness, sorrow and a heathen husband had destroyed her desire to be a Christian. She was a patient in our Bolobo Hospital for several weeks, and as her pain grew worse and she became more and more emaciated, we certainly thought that there was no hope for her, and her husband had already chosen her successor! But penicillin and other drugs saved her life, and as we walked along the hospital corridor together to our Sunday morning service, it was a new Bisuka, with radiant face, who told me that she had refound Christ while in hospital, and once again she was going to become an enquirer.

WINIFRED BROWNE

Spectacles for Mission Hospitals

MR. H. A. Thompson, M.P.S., F.N.A.O., of 88, Brighton Road, Worthing, Sussex, has been very gratified to receive "no-longer-wanted spectacles" from many kind friends, and is glad to be able to prepare these gifts for the use of patients attending our mission hospitals. Will friends kindly accept this as the acknowledgment of their gifts and the assurance of our grateful appreciation.

Any other friends wishing to place their "not-wanted" spectacles to such excellent use are invited to send them to Mr. Thompson.

Old Giants in New Dress. By JOYCE REASON. 2s. (by post, 2s. 2d.). C.K.P. Bookroom, 93, Gloucester Place, London, W.1.

THIS excellent handbook for Sunday School teachers and leaders of children's organisations, complete with stories, projects and lessons, deals with the giants of sin, religious clashes, famine, fear, ignorance, disease and caste in India.

Baptist Students' Federation

IMPORTANT : The first few days of a student at college are often amongst the most important days of his or her life. It is then that new friendships are made. This Federation exists so that every Baptist student who goes to a college or university or hospital may have the opportunity of making friends with those of his or her own denomination.

If you know of anyone, especially anyone from overseas, who is going to college this next year, please send his or her name to the President of the Federation, who will pass it on to the Baptist students already there, and so ensure a welcome.

His name and address is : Ernest Buckley, 1, Heaton Street, Milnrow, near Rochdale, Lancashire.

Fellowship in Prayer

Based on the Prayer Calendar

September 3-9.—*Shansi*, the martyr province of 1900, now has no resident missionaries. We are asked to pray for Chinese Christians in *Taiyuan*, the capital, as they assemble for worship and bear their testimony, and especially for Mrs. Hsu and her orphanage and her courageous witness, and for the ministry of healing in the hospital.

September 10-16.—Pray for scattered communities of Christians in towns and villages in the north of *Shansi*, that, deprived of fellowship with missionaries and other Christians elsewhere, they may be aware of the abiding presence of Christ and feed daily upon the Word of God.

September 17-23.—We pray for missionaries holding special administra-

tive and advisory appointments in China; for the important and far-reaching work of the Christian Literature Society of China; and for the work among the *Border Tribes*, to which four of our missionaries are attached and which holds the promise of rich spiritual harvest.

September 24-30.—Give thanks for long continued and spiritually successful work in *Calcutta*, for the missionary contribution made by the *Calcutta Press*, for the widespread influence of the *Ballygunge Teacher Training College*; for important work among students, and for all engaged at *B.M.S.* headquarters in administrative and directive work which covers our fields in India.

MISSIONARY RECORD

Arrivals

2nd July, Mrs. E. L. Wenger and four children, from Barisal.

4th July, Miss L. E. Head, from Kibentele; Rev. E. H. and Mrs. Morris, from Kimpese; Rev. L. G. and Mrs. West, from Lukolela; and Miss Betty Hancock (daughter of Rev. M. W. and Mrs. Hancock, of San Salvador).

5th July, Dr. W. H. N. Moore, from study in Antwerp.

10th July, Rev. A. L. Suter, from Sanyuan.

Departures

16th June, Rev. A. A. and Mrs. Lambourne, for Quibocolo; and Miss M. B. Carbery, for Lisbon (for study).

24th June, Rev. B. F. and Mrs. Price and two children, for Serampore.

25th June, Miss K. O. Hall, for Bolobo.

4th July, Rev. F. C. Bryan, Rev. J. B. Middlebrook and Rev. E. A. Payne, for Baptist

World Alliance Congress, Cleveland, Ohio; Miss L. W. Jenks and Miss S. C. Varley, for Brussels (for study).

6th July, Rev. H. K. Freestone, for Brussels (for study).

Deaths

26th June, at Landour, India, Mrs. Enid M. Morgan, wife of Rev. W. Tudor Morgan (India Mission, Delhi, since 1945).

10th July, at St. Albans, Mrs. Mary Nickalls, widow of Rev. E. C. Nickalls (China Mission, 1888-1922).

ACKNOWLEDGMENTS

(To 14th July, 1950.)

Donations

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OCTOBER 1950 • PRICE THREEPENCE



THE FIELD IS THE WORLD



The **Missionary** **Herald**

of the Baptist Missionary Society

Opening of New Church in Léopoldville, Belgian Congo

By JAMES DAVIDSON

SUNDAY, July 23rd, was an eventful day for the Protestant community of Léopoldville. The long-looked for event, the opening of the new church, was to be realised at last. Though announced from pulpit, press and radio for three o'clock in the afternoon, large crowds of Congolese began to congregate in the neighbourhood of the church before two o'clock.

When the doors were opened at two-thirty people flowed into the building like a flood, and in a very short time every seat was taken and many stood in the aisles. Though seating accommodation is 850, there were over 1,000 in the building.

The first act of worship was

performed by the whole congregation repeating the Lord's Prayer together. This was followed by the singing in Lingala of "All hail the power of Jesus' Name." The scriptures were then read in French, Lingala and Kikongo, and prayer was offered by members of the staff and by Congo pastors in different languages. Rev. W. D. Reynolds then proceeded to dedicate the building to the service of God, speaking both in Lingala and Kikongo. Mr. Reynolds reminded the congregation that the church had been projected during the hard years of the war and that this was a great act of faith.

Amongst those who had come to honour the occasion were the

District Commissioner, the Administrator of the native city of Léopoldville, the secretary of the Congo Protestant Council, as well as representatives of the American Baptist Mission and the Salvation Army. In Léopoldville there is a large community of people from British West Coast African territories—Nigeria, Sierra Leone, Gold Coast, etc. This was represented in the congregation and on the platform. Mr. Klu, their speaker, conveyed the greetings of the community to the church.

THE address of the District Commissioner was particularly interesting. Remarking on the instability of life in the modern world and the lack of a sense of security everywhere, he felt that its cause was the absence of a sure and solid foundation. Looking round the building, he affirmed that such a fine structure would be impossible without a solid foundation. In the same way, life in the real sense could not exist without a sure moral foundation. Some of our Congolese, commenting on this address later, said it was like a sermon.

Between the addresses, two of our church choirs sang in French, Lingala and Kikongo. The first piece, specially written for the occasion by one of the choir leaders, was a hymn of thanksgiving to God for His House, and an appeal to all to enter it for worship. Amongst the singers there were some particularly rich and pure voices. These same choirs have broadcast the Gospel on the radio, and records of their hymns are eagerly bought throughout the country.

Rev. J. Ohrneman, secretary of the Congo Protestant Council,

brought the greetings of the Congo Protestant Council and the Church of Christ in Congo. He emphasised the fact that though the church and congregation contained men and women from different tribes and from every region of Congo, their very presence showed the power of the Gospel to unite men and women everywhere. That is perhaps the most striking feature of the Church of Christ in Léopoldville, its unity amid diversity of tribes, races, kindreds and tongues.

IN a final act of thanksgiving, Mr. Davidson called on the congregation for an expression of thanks to all whose gifts had made the building of the church possible—to all the masons, carpenters and workmen who had laboured long and patiently on the structure, to the city of Léopoldville which had granted the gift of land, to local firms who had given money to provide seats and furnishings, and to all who by their presence either on the platform or in the pews had helped to make this a memorable occasion. The closing hymn in Lingala was a translation of "Take the name of Jesus with you," and the building seemed to vibrate with the swelling volume of the singing.

The building is a great acquisition to the work of the Society in Léopoldville. The architecture is distinctly ecclesiastical. The appearance of the building both inside and out is one of beauty and dignity, and one can say without hesitation that it is conducive to worship. The entire Protestant community in Congo rejoices with us.

We hope that in time it will be possible to instal electric light, as no provision was made for that in the building plans. And while we hope for light we should like to see a good organ installed. Then, a good communion set for about 850 people would be most welcome. The beautiful communion table already in the church was made by one of the deacons.

We thank God with all our hearts for the realisation of such a fine project and the accomplishment of such a great task. And we pray with all our hearts that the blessing of God may rest upon it and that it may be a place of blessing and light to thousands in this city.

The cost of this new building has been met by a grant from the Ter-Jubilee Celebrations Fund.

Serampore, Old and New

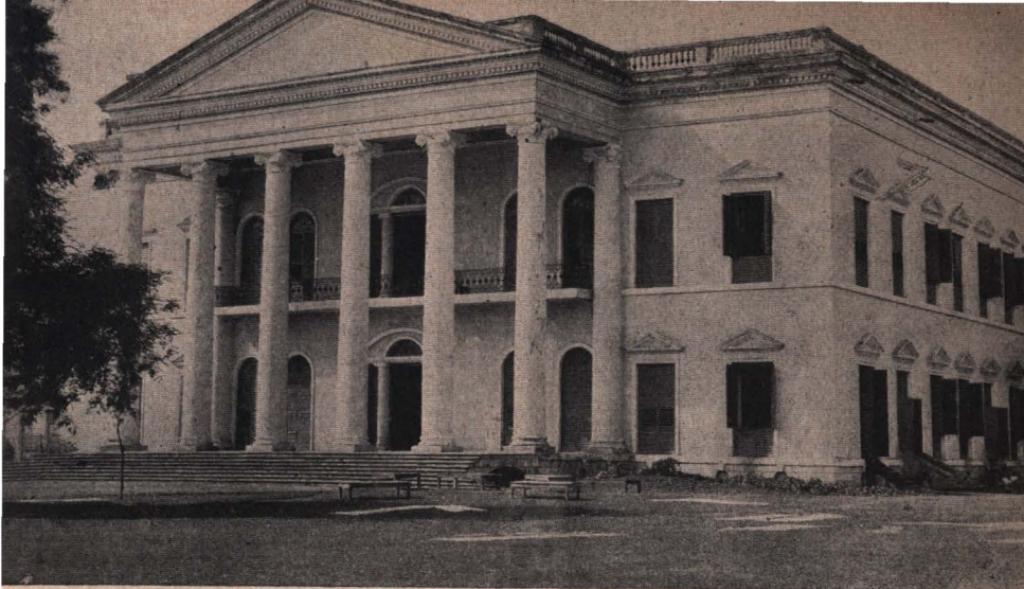
By G. H. C. ANGUS, M.A., D.D.

IN the August number of the *MISSIONARY HERALD* the Home Secretary wrote on "The Sense of Belonging." Important as that sense is to the person, it is often no less important to the thing; and it is from that point of view that this article on Serampore, old and new, is written.

It is now widely known that some significant change has taken place in the government of Serampore College, but much uncertainty is apparent as to the nature of that change. More than once I have been asked whether it has now been taken over by the Government of India. In fact, to whom does the College now "belong"? Legally, no change has taken place at all. The College still "belongs" to the College Council, as it always has done since the Charter of Incorporation was granted by Frederick VI of Denmark on February 23rd, 1827, to William Carey, Joshua Marshman and

John Clark Marshman, the members of the first College Council, with authority for them and those who succeeded them to appoint their successors "for ever." In 1854, with the return of John Clark Marshman to England, the Council consisted of members who were resident in England, and so it remained until 1949, when the Council members in England, with one exception, resigned, appointing as their successors residents in India. The College Council continues: its locality has changed. Yet that change is of considerable significance, and, legal issues apart, it is worth asking the question from another point of view—To whom does Serampore College belong?

1. *It belongs in the first place to the Church in India.* True, there is as yet no single united Church in India, though progress has been made in that direction in recent years. But in the appointment of



Serampore College

the new Council care was taken to make it as representative as possible of all the non-Roman Churches in India. During the war Dr. William Paton issued a notable memorandum suggesting that while unity was not yet attained the Christian forces should nevertheless, wherever possible, act as though the Church were one. At Serampore we had already had some experience of such action in the training for the ministry. For over thirty years there has been, under the Council, an Interdenominational Senate which with consistent harmony has directed the theological education of students not only resident at Serampore, but in several affiliated colleges of different churches as well. The Council in India is a somewhat similar body, but with control over the whole College—Arts and Science as well as Theology—and is already very conscious of its responsibilities and opportunities for making the College more

truly a servant of the whole Church. The first Indian Principal, Dr. C. E. Abraham, is a member of the Syrian Church in Travancore (a branch of the Eastern Church), which was in existence long before the Gospel reached the shores of Britain. There has been a welcome tendency already seen on the part of those who in the past have spoken of "your college" to use instead the words "our college." Nor is this confined to Christian members of the College. In the desire to make the College as helpful as possible to the youth of India, especially of Bengal, the Council has appointed to the Faculty, the local governing body, otherwise wholly composed of Christians, two Hindu members of the staff who are nobly shouldering their new responsibilities and helping the Indian community to think of "our College" rather than "your College."

2. *But no mere change of locality of the Council can prevent Serampore*

College from “belonging” in a very real sense to the B.M.S. In its earliest days Carey made provision for a non-Baptist member of the Council: and since the reorganisation of the College in 1918 the Council has had in its membership representatives of many denominations. Nevertheless, the ties between the College and the B.M.S. have been, for historical reasons, far closer than those with any other mission or Church, and it is the B.M.S. that has been its main support through many eventful and critical years. The Society is still supporting four members of staff and making the generous provision of £1,000 a year. The Master of the Council, appointed in June, 1950, Mr. P. Mahanty, is a Baptist layman of Orissa with wide experience of educational work and of Christian service, including his visit to this country in 1948—and is now Secretary of the Bible Society of India. The Secretary is the Rev. T. C. Vicary, one of our own B.M.S. members in Bengal. Dr. Williamson, the Rev. H. M. Angus and I in this country remain members of the Council, and the Rev. D. S. Wells in Calcutta has joined it. The Council in India has repeatedly expressed its earnest desire that the close ties of the past should remain unbroken. The College “belongs” to the B.M.S. as well as to the Church in India.

3. *But—still in this non-legal sense of the word—there is a third claimant to possession, namely, the World Church.* Carey’s own ecumenical mind was never more clearly shown than in his proposal

sent to the churches in Britain that a conference of all societies who were giving themselves to missionary work in non-Christian lands should be held at Cape Town in 1810—just 100 years before the Edinburgh Conference of 1910. Claiming Carey as in some sense their own, and remembering the stimulus that his work at Serampore gave to the modern missionary movement, visitors belonging to varied Churches from the East and from the West make a point of including a pilgrimage to Serampore in their tour of India; while Serampore on its part has never been more conscious than at the present time of belonging to the World Church. The principal has held temporary professional appointments, as representative of the Church in India, both in China and in England; and past students of the College have already been making valuable contributions at ecumenical gatherings, including that at Amsterdam, both in Europe and in America.

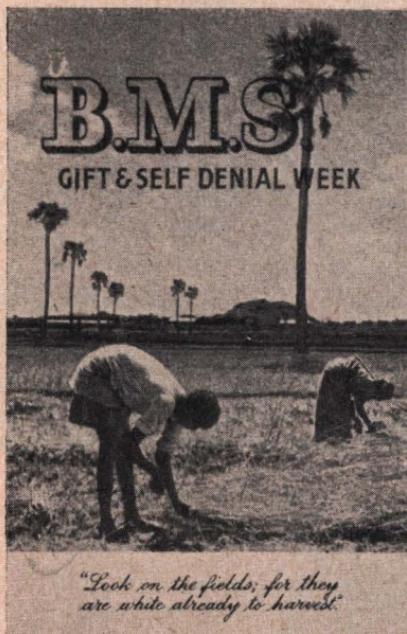
May we not humbly and reverently claim that all this is a sign that Serampore College is “God’s own possession”? Built and founded to the glory of God and for the extension of His Kingdom and the edification of His Church in India, Serampore College can admit of no merely local or denominational ownership. God has blessed the College in the past, has upheld it through many vicissitudes and manifestly used it for His glory. The College, as an heritage and trust, is yours and mine, theirs and ours, because it is God’s.



TOP : *Opening of New Church in Léopoldville*
BOTTOM : *The Crowd outside the Church*

White unto Harvest

Gift and Self-Denial Week



IN the forty-one years since Gift and Self-Denial Week was first observed in 1909 a total of £320,291 has been received from that source alone. It needs but little imagination to understand what a difference this has made to our work abroad.

This year's Gift and Self-Denial Week, which, as usual, covers the eight days from the last Sunday in October to the first Sunday in November, is based on the phrase "White unto harvest." This is literally true, notwithstanding new untoward conditions that exist in our mission fields. In India, where the right to religious freedom is written into the Constitution, Native States hitherto closed to the Gospel are now open. Our Balangir Mission touches one such area where doors can be entered. In China, amid the present upheaval, at least 30,500 people heard something of the Gospel during

their visits to the Whitewright Institute in Tsinan last year, a much larger number than the previous year. In Congo, both in Portuguese and Belgian territories, the note of opportunity to advance comes from all our stations. The churches in Jamaica and Trinidad are awakening to the spiritual claims of the people around them and Baptist Advance is in the air.

GIFT and Self-Denial Week provides an occasion for calling our church members, Sunday School teachers and youth organisations to face this challenging situation and for urging a general and generous response. The posters and envelopes prepared for the event will be sent to missionary secretaries early in October, so that they may be distributed well in advance of the date.

Gift and Self-Denial Week has greatly helped the B.M.S. It has also been of spiritual benefit to the participating churches and their organisations in their witness at home.

In a world situation like that which faces us to-day, we have nothing better, safer or surer to offer men than the redeeming, transforming Gospel of Christ. In this conviction we appeal for a thorough and complete observance of this important week either on the set dates or others more convenient to local conditions.

IN THE LAST DECADE

THESE are the results of Gift and Self-Denial Week for the past ten years :

	£		£
1940	- 7,100	1945	- 7,975
1941	- 7,045	1946	- 8,836
1942	- 6,594	1947	- 9,193
1943	- 9,462	1948	- 9,780
1944	- 8,147	1949	- 8,424
1950.	<i>The result depends on us.</i>		



Baptism at Quibocolo

Gift Week at Quibocolo

By W. D. GRENFELL

EVERYONE knows of the differences between missionary work and work in the homeland, but how many of us know or even think of the similarities? For when all has been said of missionary work, the people, the climate, etc., the fact remains that at rock bottom the work is the same as that in any home church, namely, to win converts and to build up a healthy church.

I myself am a product of Christian Endeavour, but other organisations, too, play their part

in introducing Christian service to the young people of our churches. Some become ministers and missionaries. Others find their sphere of work in the Sunday School, on the diaconate, or in faithful attendance at the prayer meeting and other gatherings, especially those where they can bring along their friends. Every convert, too, in any church, is taught the necessity of private prayer and of sacrificial giving to further the cause that is dear to their hearts.

That is exactly the kind of

thing we here on the mission field are trying to do. This month the B.M.S. is holding its Gift and Self-Denial Week, and all of you who are interested in mission work will respond with, I hope, great enthusiasm.

Did you know that we, too, have our Gift Weeks here in Congo? During your Gift Week, if you are following the Prayer Calendar, you will be also praying for us here at Quibocolo, so I think it will be of interest if I tell you of our Gift Week last July. Actually we have two each year, and these coincide with big reunion meetings. The word used is "Matondo," meaning "Thanksgiving."

A month prior to the meetings a letter is sent from the church to all teachers and deacons in the towns and villages throughout our large area, giving the details of the meetings to be held, and reminding the Christians to make their gifts in good time, so that they can be brought along when they come to Quibocolo. These details are announced at the Sunday services, and the people are told that the church leaders will be visiting them in their homes to collect their gifts. The homes of all who are interested, Christian and non-Christian, are visited.

SATURDAY, Sunday and Monday are the big days of the meetings, but by Thursday many of the people have already arrived. Candidates for baptism must arrive by this day in order that they may have their interview with the deacons. To give one's heart to Jesus is, of course, the most valuable of all gifts. Eighty such gifts were recognised

by baptism and the receiving into fellowship of the church at our July meetings. And this total did not include local people, for over sixty others had been baptized on previous Sundays. No special service is held for receiving the gifts, but they are brought by the teachers or deacons to the office, to be counted and recorded. In addition to villages and groups of villages, others living on or near the station make individual or family gifts, while others, such as the Sunday School, the station children, workmen, etc., contribute to their own group. So the money comes in, two shillings from this village, ten from the next, while one or two of the larger ones give as much as two or three pounds. Few individuals can afford to give as much as two shillings. For the most part, the gifts are actually of halfpennies and pennies. And now, how much did it all come to? No less than *sixty-two pounds*. But wait, that is not all.

LIKE yourselves, we believe in systematic giving, and therefore each member makes a monthly contribution to the funds of the church. So from the districts these contributions were also brought, and increased by another *fifty pounds* the amount already received. *One hundred and twelve pounds* for the church work in one special week-end effort. This money will go to pay our teachers and evangelists. More money means more evangelists for new work, for we have much land yet to be possessed.

Our people are giving out of their poverty because they love God. Will you not try to match this sacrificial giving?

In Shensi Now

By A. L. SUTER

THIS is a photograph of the first meeting of the Shensi Synod which has been held since we were "liberated." Representatives of all our work in Shensi attended, and the two delegates from our Yenan District Association travelled on mule back for 200 miles through the hills to get there. We were called to plan our work for the next twelve months and to remind ourselves that although our tasks differed and our fields of service might be separated by great distances, the source of our strength and the aim of our work was one. Problems of a special nature confronted us this year, and so it was decided to spend a preliminary period of ten days in prayer, self-examination and discussion, to prepare ourselves before meeting in Synod for our responsible task at this crucial time of opportunity and challenge in the history of our Shensi Church.

A considerable amount of work was put into the preparation for this preliminary period. Books were carefully chosen and distributed before we met so that we could prepare our minds for some of the subjects we would have to discuss. A year of life and work under the new conditions better fitted us to listen

intelligently to talks on "The Christian view of History," "How should the Church meet the demands of the New Age?", "What the present day evangelist should know," and so on. In our studies on *The New Democracy* we found profit in using the method popular in the government training schools of first reading up the subject, and then discussing in groups the points on which we were not clear. In this group work we made full use of the Christian handbooks now being published on this subject by the Church in China. But, perhaps with the Mission House practice in mind, everything stopped at mid-day for prayer. Quietly, and needfully, we all withdrew to the chapel to pray. No addresses were given, but as we poured out our souls in prayer before God, that noon hour, for many of us, touched the peak of the day's experiences.

THUS at the end of the ten days we came to Synod with minds and hearts prepared

Shensi Synod Representatives say Good-bye to Dr. Ruth Tait and Mr. Suter



to learn through our planning God's will for our work during the coming year. Some weighty issues awaited decision. The People's Government required the appointment of new boards of trustees for our schools and hospital. We were required to revise our Church Constitution. The need for a more extensive programme in the Northern Hills was brought before us by the delegates from Yenan, and plans were drawn up for carrying it through. It was upon the experience of the youthful woman evangelist and the ageing superintendent from this area that we drew liberally. They represented our youngest District Association, but now they were the doyens of

Synod for they had been liberated fifteen years. Another problem we dealt with was hinted at by one of the lecturers in our Sian Bible School when, speaking of the vocational training which is being given there he said, "It is our hope that none of these future pastors will leave us without callouses on their hands!"

What the future holds for the Church in Shensi is uncertain, but there is no uncertainty about the spirit in which it is going forth to meet it. We concluded our Synod meetings with an ordination service—and the anthem was sung by sixteen of our young men who are in training for the ministry.

Mr. G. J. Douel, B.A.

GENERAL regret has followed the announcement of the resignation of Mr. G. J. Douel, B.A., from the post of Assistant to the General Home Secretary, which he has held since 1947. Mr. Douel was trained for the teaching profession and was accepted by the General Committee for educational work abroad, a purpose which was frustrated by the war. For some time after the close of hostilities he was engaged in relief work in Germany under the auspices of the Salvation Army.

During his three-and-a-half years at headquarters he has rendered valuable service, particularly in matters of business, property, finance and administration, and in connection with the development of the Society's conference centre at Cilgwyn. He has also been welcomed in many parts of the country as an effective deputation. As he returns to the teaching profession in Bristol he will carry with him the good wishes of his colleagues and friends, who rejoice to know that he will still serve the Society and its interests.

Broadcast Appeals

READERS are asked to note that the B.B.C. broadcast appeal on Sunday, October 15th, will be on behalf of medical missionary work in

Africa, and that on Sunday, November 5th, will be in aid of the Hostel for African students on Chelsea Embankment, London.

World News



*Gift and Self-Denial Tree at
Kingsthorpe Church, Northampton*

For Gift and Self- Denial Week

LAST year Kingsthorpe Church, Northampton, organised a Christmas-tree in aid of our Gift and Self-Denial Week. All the organisations took part and as the envelopes were brought in they were hung on the tree, which was illuminated. The photograph shows the minister, the Rev. W. Reece, and the Missionary Secretary, Mr. H. W. Chown, receiving gifts from representatives of the Young Women's and Young Men's Bible Classes. The result of this effort was that the response for Gift and Self-Denial advanced from £7 12s. in 1948 to £20 in 1949.

We commend this project to other churches.

Cheeloo University

THE religious life of Cheeloo (Shantung Christian University) campus remains vigorous and encouraging. The Christian witness of staff and students is strong. From 350 to 400 people attend services each Sunday in the Kumler Chapel, and there are a number of very active and effective Christian fellowships and discussion groups among the students. Everywhere there is a religious hunger, and even after having reported on all the difficulties and uncertainties in the situation with a clear voice, Western staff members speak of the value of the religious activity that exists and rejoice at their ability to be there to make a contribution at this time.



*Mrs. Tudor Morgan, of Delhi,
who died on June 26th, and
Indian friends*

New Christians

AT Easter this year eleven of our girls were baptized. Three of them come from the Delhi *bastis*. One of them, who left school two years ago, is now a teacher, and the other two are going to Palwal for nursing training. Another girl in this group has set out to join her father who is in Pakistan. There her environment will be almost wholly Muslim and taking her stand for Christ may be very hard. But she faces the prospect bravely, for she is a staunch little Christian.

J. F. ROBB

Saved to Serve

BENJAMIN, a Telugu lad, came to reside in Bombay. He attended our services regularly, and after a few months requested baptism. We were greatly disappointed that soon after his baptism he failed to appear at any of the services. Being such a fine Christian we could not understand his absence. A few weeks later, however, he returned and

told us how he felt called of God to witness for Christ among his own people in the other part of the city. There, he had gathered 50 Telugus together and had approached the Church of Scotland in order to rent a building in that area in which to hold the services, and so the first Telugu Baptist Church at Byculla was formed. A good work has begun and we have had the joy of witnessing many of the converts confess Christ in baptism in our church at Colaba.

MARY CROSS

A Lushai Christian

THANGBAWNGA was already in middle life when he became a Christian. After a few years of service for his Master in his own village, he felt called to a much wider service throughout the whole of the Lushai country. He was not a pastor or an evangelist; he was just a simple village Christian. He could not even read, but led by the Spirit of God he moved from village to village preaching the Word, speaking to the people in their homes and praying with them in their times of trouble. After eighteen years of such devoted service he passed on to meet his Saviour. Behind him there still lived more than 4,000 of his own countrymen and women whom he had led to the light and the truth as it is in Jesus. No wonder that the Church in Lushai has grown with Christians of the stamp of Thangbawnga in its ranks.

B. L. CARTER

A Problem Child

CONGO has rapidly become a problem child. Three generations ago she knew nothing of the outside world. Now she knows so much about it that she wants all that it has to offer, Christianity included. But she wants it in her own way. She resents overlordship and will not be coerced. As Christian mission-

aries our only hope of success in winning Congo for Christ is to present Christ apart from westernised Christianity as much as possible. Westernised Christianity is foreign to their whole way of thinking. Jesus Christ they recognise as their true Lord and the Saviour of their souls. Present Him, and they can be trusted in the ultimate to work out their own mode of expression.

R. C. SALMON

Prayer Changes Things

THERE is a tendency nowadays to believe that the power of the witchdoctor is a thing of the past. This is by no means the case, in fact we in Congo see many examples of the witchdoctors' efforts to oppose the spread of the Gospel.

We admitted a boy to hospital who was very ill and had many ulcers and cuts on his frail body. As soon as any of us went near he screamed with terror remembering vividly the evil reports about us implanted in him by the witchdoctor.

Only much prayer, care and patience changed the terror-stricken boy to a happy bright one singing the hymns during the ward services.

The gospel is winning the war against evil.

MAISIE CHAPLIN

FOR SERVICE OVERSEAS

DR. W. H. N. MOORE was trained in Bristol, and is a member of Bristol Road Church, Weston-super-Mare. MRS. MOORE (*née* Barber),



Standing Firm

NOW that the Lushai Hills are not safeguarded from outside influences and exploiters as closely as before Independence, the Christians are being subjected to much propaganda by teaching and by means of literature from such sects as Jehovah's Witnesses and Seventh Day Adventists, as well as the Roman Catholics and the Salvation Army and Pentecostalists.

The churches in the North Lushai Hills and the Church in the South Lushai Hills are asking for a clear statement of belief to help them in withstanding the teachings of these other sects.

F. J. RAPER

Such as These. By DOROTHY M. GOTCH. 1s. 6d. (by post 1s. 8d.). Carey Kingsgate Press Bookroom, 93, Gloucester Place, London, W.1.

THESE twelve missionary studies based on New Testament missionary figures have been prepared at the request of the Joint Standing Committee of the Baptist Women's League and the women of the B.M.S. for use in Women's Meetings and Bible Study Groups. They are equally valuable for young people's and other gatherings. The twelve people include Peter, Philip the Evangelist, Barnabas, Mark and Demas, Titus and Timothy. Valuable parallels with modern missionaries and their doings serve to give reality and purpose to the studies.

S.R.N., was trained in Bath and Bristol, and is a member of Kensington Tabernacle, Bristol. They are appointed to Yakusu, Congo.



Fellowship in Prayer

Based on the Prayer Calendar

October 1-7.—The B.M.S. was formed on October 2nd, 1792. Give thanks for its great record and pray for its work amid many difficulties. Remember also B.M.S. work in *Calcutta*, including churches which minister to people of many nationalities; united Christian educational work at *Bishnupur* Boys' School; Indian leadership as represented in the *Bengal Baptist Union*; and progressive labours among Telugu mill operatives.

October 8-14.—*Serampore College*, holding a leading place in Christian educational institutions, has an increasingly important part to play in new India, Pakistan and other countries. Pray for its Indian principal, its staff, including those of the B.M.S., its present students and former students now in positions of leadership and Christian opportunity, that through them the Kingdom may advance and the Church be built up.

October 15-21.—Our north Bengal station areas are partly in India and partly in Pakistan. Pray that the

work in *Dinajpur*, *Rangpur* and *Purnea* may be used to the reconciliation of opposing forces and to the entrance of Christ into the lives of the people, and that the varied forms of missionary witness may be used to the furtherance of the Kingdom.

October 22-28.—*San Salvador* is the oldest B.M.S. station in Congo. Give thanks for the record of the past, for the settlement of Portuguese trained Christian workers and for the expansion of medical work through the arrival of a doctor. Pray for the widespread village work and for the scattered companies of Christians who make up the Church of the Living God in this area.

October 29—November 4.—This is *Gift and Self-Denial Week*, when our prayers are accompanied by special gifts. Give thanks for striking signs of spiritual prosperity at *Quibocolo*, in Portuguese Angola, expressed in large numbers of baptisms and in the joyful observance of Gift Week (see article on page 152).

ACKNOWLEDGMENTS

(To 11th August, 1950.)

Legacies

THE following Legacies have been gratefully received in recent months:—

		£	s.	d.
June 16th.	Mrs. M. A. Bishop	..	25	0 0
17th.	Mr. Joseph Shapton	..	100	0 0
19th.	Mrs. E. Hammond	..	100	0 0
23rd.	Miss A. S. Arnott	..	100	0 0
24th.	Miss E. E. Cane ..	..	4,423	0 4
	Mr. H. M. Ennals	..	100	0 0
July 5th.	Mrs. S. A. Goss ..	..	50	0 0
8th.	Miss G. M. Hainsworth ..	..	44	15 8
11th.	Miss E. F. Drayson	..	200	0 0
13th.	Miss M. Ladd ..	..	50	0 0
21st.	Mr. W. E. Short	..	22	14 10
27th.	Mrs. N. Shepherd	..	100	0 0

Donations

THE Secretaries acknowledge with grateful thanks the following gifts sent anonymously or without address:—

General Fund: Chalford Tabernacle (special collection in memory of a former minister, Rev. F. C. Tucker), £2 5s.; Anonymous, £5; Anonymous (Ilford, Essex), £1; Anonymous, Norfolk, £1,000 (£500 General Fund, £500 Bible Translation).

Orissa Children Fund: R. P. W., £4; C.E.G., £12; O. C., £4; I. L. D., Bournemouth, £4; J. M. S., £20.

MISSIONARY RECORD

Departure

8th August, Miss E. M. Staple (from Lisbon), for Angola.

Marriages

22nd July, at Balham, Rev. A. E. Sewell and Sister Gladys C. Richardson (Missionaries-designate for Congo).

29th July, at Thornaby-on-Tees, Rev. B. H. Thomas and Miss A. W. Hodgson (Missionaries-designate for Congo).
29th July, at Bristol Dr. W. H. N. Moore and Miss J. D. Barber (Missionaries-designate for Congo).

Death

18th July, at Wrexham, Rev. E. K. Jones, D.D. (Honorary Member of Committee).

The Mission House is 93-95 Gloucester Place, London, W.1 :: Telephone: Welbeck 1482-4

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THE FIELD IS



THE WORLD

The Missionary Herald

of the Baptist Missionary Society

New Opportunities in Pakistan

By PAUL RIGDEN GREEN, M.A.,
Dinajpur, Eastern Pakistan

“QUIT India” were the words chalked on the walls and shouted in the streets which greeted the missionary on his arrival six years ago. “When will you be coming back?” “Can’t you come back sooner?” were the words spoken by non-Christians which were ringing in his ears as he left for furlough. The British Government has left, but the missionary because he still remains is the more welcome. This has given the lie to the misconception that the mission is financed by the British Government!

When Bengal was divided we found we were only eight miles within Pakistan, and more than half our village churches and schools were in another country. With the establishment of the new Islamic state, all Hindu officials and many doctors, nurses

and educationalists left the country. We wondered how the Christian Church would fare, and what opportunities would be open for evangelism.

In a wonderful way God has opened many new doors. Even if people are not anxious to receive the message we have to offer, they are ready to accept whatever service we can give to meet the now even greater need for medical and educational help. Already a number of homes, both rich and poor, are open to us through medical work.

JUST opposite our compound is a large hostel for Muslim students. Previous attempts to make contacts had not been very successful. The Field Secretary, while on a visit, had shamed us by asking what was being done about student work. That door

has been opened for us. The local Government college was short of staff and sought my help. During the rains I was able to give two lectures a day, but subsequently only two lectures one day a week. Among the set books was a short biography of David Livingstone. What a grand opportunity that was ! The students' hostels were now open to us, as were several new homes in the town. Students anxious to improve their English quickly responded to the invitation to visit our house. They were keen to borrow English magazines, and took away the *Readers' Digest* along with *World Christian Digest*. One Sunday a dozen students attended the church service most reverently.

Often we have felt that we have been sowing by the wayside, and wonder how far these contacts contribute to the urgent task of evangelism.

ONE night, just as we were about to begin our evening meal, one of the regular student visitors called. He had not come for a chat, but to ask me to have a spiritual talk with his father. Next day, after college lectures, I cycled to this well-to-do Hindu home. Introductory formalities over, the father asked me in excellent English, "Have you an unshakable and unshaken faith in God ?" "Tell me about it." "Can I find forgiveness, peace and joy ?" "Is there any hope for a poor old man like me ?" A more genuine inquirer I have never met. He eagerly listened to the good news of Christ and His Cross with amazement on his face. Yet he could not make the leap of faith. I gave him a



A Pakistan girl

Bengali Testament, lent him my Weymouth and other books, and visited him at least once a week for several months with apparently no progress.

Early one morning, however, his small son called with a letter, part of which I quote : "I was wide awake the whole of last night, not with pain and suffering, but with a new hope and joy descending into my being. Even now a strange thrill and joy has been rushing continuously into my being. I pray that it may not be stifled. All glory to our Saviour and Lord. . . ." I hurried down to see him. His face bore testimony to a peace which he had found. It was a joy to explain to him the path of Christian discipleship. Unfortunately, a short while after he seemed to lose his grip on the

Rock, and could not muster enough faith to be sure and to make an open confession. I felt I wanted to send an SOS for prayer partners.

A month or so after that, when I bade him farewell for furlough, he gave me a challenge. Pointing to the text in Weymouth, "Whatever you ask the Father

in my name He will give you," he asked me if I believed it. Though he himself did not feel certain, he would challenge us to prove it was true in his case for his complete conversion. I told him I was going to Britain, and with his permission I would ask many friends to pray for him. Will you?

Doing What Can't Be Done

By S. G. BROWNE, F.R.C.S., M.R.C.P., M.B., D.T.M.,
Yakusu, Upper Congo



Congo schoolchildren wait for the missionary doctor

MISSIONARIES are for ever attempting the impossible. It may be a question of making silk purses out of sows' ears, or squeezing one more duty into an already crowded day. Some people unacquainted with all the facts talk superiorly of "biting off more than you can chew"; but there is abundant Scriptural and apostolic warrant for attempting the apparently absurd or impossible if the Master

thus leads. The B.M.S., too, has an historical interest in "attempting great things."

Perhaps it is that those who know at first hand something of the crying need of men everywhere for Christ, are impelled to go to any lengths if by any means some may be saved.

Medical missionaries feel similarly constrained when a medical need is associated with a spiritual need. There are vast areas where

such needs are appalling in their immensity, and the best that can at present be done seems so puny and insignificant. When opportunities do come, we are so often held back by lack of men, or money, or faith.

IN Congo the B.M.S. has assumed medical responsibility for several areas, notably around Tondo and Pimu and Yakusu, under the Government's comprehensive scheme. Our task is to bring the benefits of European medicine to a population scattered over thousands of square miles, by means of a Christian medical service. Impossible, obviously, when our resources in personnel are so limited. But not impossible, surely, when, moved with our Lord's compassion, we see the needy multitudes, and when we catch a vision of young African men constrained by His love to devote their gifts and energies to helping their sick fellow-countrymen.

This twofold call—the need and its answer—was the reason for the founding of the Yakusu School for Infirmiers. Selected Christian men stay with us for a period of five years of study and apprenticeship: they learn to diagnose and treat the commoner diseases, and their evangelistic zeal

is quickened. Students successful in passing (at Yakusu) the official examination for the diploma of *Infirmier* find their way to posts in various parts of Congo. *They go where we cannot go.*

Some of them go back to the Missions that sent them for training: one of the B.M.S. stations, or Ruanda, or far to the south, or to the west. It is a privilege to help missions of other denominations and nationalities, and so further the cause of the Kingdom and demonstrate our oneness in Christ Jesus.

Others enter Government employ and are sent to dispensaries and hospitals far from Yakusu. As educated Christian laymen, their influence can be of great value, and their disinterested testimony to the things of God (especially when linked to professional competence) has brought many to Christ.

Others still find their life's work in the employ of the mines or plantations. Their trustworthiness and superiority to the non-Christian medical worker are of great indirect missionary value when the local officials are hostile to Protestants and (from personal prejudice or high policy) refuse to allow Protestant school chapels to be erected.

The *Infirmiers* often keep "open house"



An infirmier on his rounds

for inquirers and local Christian workers, and have been instrumental in building places of worship and securing recognition of the rights of Protestants.

NOT only do these trained men go where we cannot go : *they stay where we cannot stay.* Try as he will, the doctor cannot visit his district except occasionally. He cannot remain for months at every important village in the area for which he is responsible, and even during the annual medical census of the population his stay in the villages is necessarily brief. But he can build dispensaries, and man them with Christian *Infirmiers*, thus occupying the district effectively and ensuring that medical evangelists are always at hand to succour the needy. A monthly visit from the doctor may cheer and encourage ; it may supplement the *Infirmier's* work and increase its value, but the man who can stay there, week in, week out, is the real force in breaking down opposition and in

demonstrating the "love of God in action."

Lastly, *he can do what we cannot do.* White foreigners will never evangelize the coloured races. On the other hand, the medical evangelist can speak the language of the people as we never can ; he can appreciate their modes of thought and their customs sanctioned by centuries-old tradition ; he can help them more understandingly because he himself knows the power of superstition and the thraldom of witchcraft. He can work together with teacher-evangelists in the supreme task of all those who call themselves Christians.

When you read of a million treatments given annually in B.M.S. medical centres in Congo, kindly pause to pay tribute to and pray for the medical evangelists in their responsible jobs in hospital and dispensary. And when you hear of many coming forward for baptism, thank God for those who helped them towards health and towards God in their hour of need.

The Indispensable Dispenser

TWENTY-FIVE years ago, a leper beggar with his wife and son were admitted to Gaya Leper Asylum. The boy was examined, pronounced free as yet from leprosy, and sent away to the Mission boarding school where he gained health and strength and gave his life to Christ.

With a new name—Patrus (Peter)—he persevered with his studies in spite of great odds, passed the Matric. and then took a dispenser's training.

For the past ten years Patrus Babu has been a most efficient and resourceful member of the small staff at Gaya Leper Asylum. Recently he appeared in a new guise as Scout-

master of the reorganised Hicks Troop, when the smart leper scouts welcomed the Rev. Patrus Behari of Union Church as their chaplain.

Patrus Babu and his wife have two bonny small children. Their home has sheltered a discharged patient until he found work, and it always welcomes orphan children during their school holidays. Patrus takes an active part in the church and Sunday School in Gaya. In fact, he is always ready to help and to find a way through difficulties with a smile.

We give thanks that Patrus was saved from contracting leprosy to serve others in the name of Jesus.

PHYLLIS SIDEY



A view in the West Indies

Faith and Finance

BUDGET-MAKING

BUDGET time is once again upon us in General Committee, and once again we are decisively aware of the deep connection between Faith and Finance.

The Budget we make this month is for the period April, 1951, to March, 1952, which means that before we know the final result of this current year, with its appeal for £266,521 (which means an increase of £11,346 on the previous year), we are busily engaging ourselves for the year that follows. This implies that our faith that the financial objective will be reached always includes two years—the current year and the year ahead. Finance of this pattern makes a trustful claim on the immediate future, and how often in the annals of the Society, by the mercy and providence of God, such faith has been triumphantly vindicated, and never more miraculously than in recent years.

OVERSEAS PRESSURES

A FAITH of this order matches itself at the call of Almighty God with the changing scene abroad and against sudden and special pressures. The current Budget, for example, has had to include in its estimated expenditure devaluation costs of £13,675 (£5,959, Belgian Congo ; £7,716, Pakistan). In addition, there are always fluctuations on exchange. Last year, for example, China cost

us £5,539 on this account. Rising costs of living ; dislocations and needs caused by natural calamities, such as famines and earthquakes ; new challenges rising from the clashes of nationalism in politics or religion, all mean additions to the expenses of running our great Society in three great continents and three small islands. Our finances, therefore, spell faith ; they reflect and express faith ; they arise from and are informed by faith, and faith alone can meet their increasing challenge and their heavy demands.

THE RESPONSE OF THE CHURCHES

FAI TH is also related to finance so far as the churches are concerned. When our annual Budgets are being shaped, the Field Secretaries and Committees send in their statements of financial needs and hopes, and we on the Home side are called upon to say how far we think we can go in an appeal to the churches. We have to assess the economic situation in Britain, to examine the impingement of other claims upon our churches and to judge beforehand the attractiveness of one or another facet of our work ; and then finally we have to make our recommendation and our venture of faith, for that is what it is.

The Budget demand is first and last a statement of faith ; of faith directly in God, Whose work and will we are seeking to fulfil ;

of faith in events that "all things may work together for good"; and of faith in the Baptist churches of our land that our steeply-rising financial demands year by year may be matched with an increasing faith. We

remember that when the disciples requested Jesus, "Increase our faith," He replied by speaking of a mustard seed as the tiny agent of an amazing result.

J. B. MIDDLEBROOK

Jubilee Celebrations at Berhampur

By JOY RIGDEN GREEN, M.B., Ch.B.

FIFTY years ago the first woman doctor was appointed by the B.M.S. to Orissa and began work in Berhampur. A small dispensary was opened in the town, but the numbers attending grew so quickly that the building of a hospital for women and children was decided upon. This was opened in 1907, and during the first year fifty-nine in-patients were treated and four babies were born in it. Now, in 1950, the daily average of births exceeds four. From the first medical and evangelistic work have gone hand in hand.

The early years in the hospital with only one doctor and one sister and no trained Indian nurses must have been difficult indeed. Owing to acute shortage of staff during the first World War the hospital had to be closed for a few years. In 1920 Dr. Dorothy Daintree and Sister Halls arrived to re-open the hospital. Sister Halls has continued in the hospital for over thirty years and has built up a first-rate school

for the training of Indian nurses. She will be greatly missed when she retires this year. Many of the Christian nurses she has trained now serve in other hospitals in Orissa, Bengal and Madras.

From a small beginning Berhampur hospital has grown in every way, and today we have an institution for the treatment of women and children that is recognised and highly esteemed by the Government and with a reputation that has spread far beyond the borders of Orissa.

1950, the year of the jubilee, will be a record one in hospital statistics in every department.

Berhampur Hospital Staff



More patients have been treated, more operations performed and more babies born than ever before. Many babies who were born here about twenty years ago are now returning as young married women for their babies to be born here too. A new maternity block is being built from money raised in Orissa. It will be

known as the Jubilee Block. The medical and evangelistic staff ever seek to show the way to a new life through Christ. This year a young Hindu woman was in hospital for several months during which time she eagerly listened to and received the Gospel. She had two daughters, but longed and prayed for a son. When she left hospital she took with her a baby boy, and because she felt this son was an answer to her prayers, she has named him "Gift of God." This young woman's husband is also very interested and has bought a New Testament. On returning to their home in a small town nine miles away, both refused to go to the Hindu temple to do *puja* for the new-born baby as is the custom. We have a new church near their home which they have attended and our Biblewomen are visiting them each week to give them additional teaching. We know



Walking again after hospital treatment

that the light and love of Christ have entered that home. Throughout the years the gospel message has been told and taught to thousands of Indian women, many of whom have become faithful believers. Some have been brave enough to take the costly step of breaking with Hinduism and to take their stand as followers of Christ.

SOME of these fine Indian Christian women shared in our Jubilee Celebrations on September 23rd and 24th. These celebrations began with a thanksgiving service in the hospital chapel on the morning of September 23rd. An afternoon public meeting was followed by the opening and dedication of the new jubilee maternity block. The evening gathering took the form of an evangelistic service for the patients. The outstanding features of Sunday, September 24th, were a morning baptismal service, when two of the nurses professed their faith, and an afternoon jubilee service, followed by a Communion service.

Healing and health, life and light have been given to many during these fifty years. We pray that as we give thanks for the past we may look forward.

United Witness in China

By F. MARION WATSON, Shensi Mission

"IS this Women's Day of Prayer a weekly meeting?" she asked. "Oh, no! annual," was the reply. "Not often enough! Can't we have *at least* one in the autumn?" A small group of representatives from several of the churches in Sian were meeting to arrange the Women's World Day of Prayer on the first Friday in Lent.

A real inspirational time it was—one of the largest churches in Sian full to overflowing, while representatives of nine churches took a share in leading, speaking, reading, praying, taking the offertory—on this occasion for relief of refugees from floods in Honan. The beautiful setting to the Lord's Prayer in our Chinese hymnbook—the subject for our meeting—was sung by a teenage schoolgirl, the daughter of one of our city deacons, whose lovely voice was any time at my disposal for Christian broadcasting.

Another united women's prayer meeting was held in the autumn (two in fact!) as the first day was very wet so that not many

could walk through the sticky mud of Sian's streets. By the second week they had dried somewhat, and so again we gathered a goodly company for prayer in the Lutheran Church. Once more it was a wonderfully united meeting, with all the churches taking part, and a real spirit of prayer uplifted us. How I wished—as I often do on such occasions—that you at home could be there to join with us in our worship, and feel as we did the thrill and inspiration of the world-wide Christian fellowship!

During recent years, probably because of the unparalleled opportunities for evangelism in Sian, there has been a real growth in unity of fellowship and service—the Youth for Christ rallies, preaching in the public parks during the summer months, Christian broadcasting, etc. In these and other ways a united witness has been given.

EVERY autumn comes the annual Christian Home festival, which has become through

Chinese village women



many years one of the big fixed events in the Shensi Church. This also is planned and run unitedly. The main subject recently was Christian Marriage. That day being sunny and warm, the congregation, most of whom had no clocks, of course, arrived early, and about two hours had to be filled in before the chief speaker arrived! Learning the Christian Home hymn, to a new tune composed and rapidly written down half an hour earlier, learning the golden text, and a short devotional service with an impromptu Bible talk occupied some of the time.

The room was decorated with the Bible pictures of homes and children and with mottoes suitable for use at New Year when every Chinese house adorns its doorsteps with red paper inscribed with large characters—good luck, happiness, long life, etc.—and Christian families can bear a witness to their faith by the kind of posters they put up. Pictures teaching elementary hygiene, danger of flies on food, coughing and sneezing, spreading eye diseases by the use of only one small towel per family and such-like posters caused some interest to certain young mothers with children swinging at the ends of their arms.

Belated starts of meetings also give a good opportunity for much chatting and tea-drinking—the inevitable adjunct of every Chinese gathering! Their speaker that day was one of the Scandinavian missionaries in Sian, and as soon as he arrived he got going with a flow of simple local talk full of homely illustrations and practical teaching, easily understood and remembered.

Some days later one of our keenest church members, Mrs. Hsu, came to see us with glad news. Her daughter, who works in the telegraph office, had become very friendly with a young man also working there. He was not a Christian, and her mother was much distressed, for she hoped for a son-in-law in a young Christian officer in the army who wanted to marry the girl. Mother and daughter were both at the meeting and, for a few days after, the girl was very quiet, evidently exercised in her mind. Then one day she told her mother that she had broken off the friendship with her office associate, and was willing to marry the Christian officer whom she really cared for, only he was not so well off. She said, "After hearing Mrs. Beckon speak about the dangers of Christians marrying into non-Christian homes I realised I would not be keeping my promise as a Christian, and would be perhaps damaging the witness of our church by such an alliance."

Her mother was full of thankfulness that their home would still be a Christian one. The wedding took place in our city church at Christmas time; a truly happy event, as only a Christian marriage can be.

THIS problem is one of the biggest that the Church in China has to face today. Many instances could be given of Christian girls whose married life has been wrecked by just such a non-Christian alliance. Many parents are terribly anxious about their girls and realise that nowadays young folk must choose their own partners.

Now, when many doors of

evangelism are closed or closing, the Church is putting new emphasis on witness through Christian homes. There is a sense of urgency in China today. As a young teacher said to me about a group of his students attending a Bible class : " It's most important that these students should learn about God now, while they

have the opportunity which may not be long."

Our opportunity is still here, and we, by our sympathetic understanding and prayer, can help the young Christians of China at this time that they may grow up into a full-grown man, into the measure of the stature of the fullness of Christ.

World News

Dr. Angus

THE Rev. G. H. C. Angus, M.A., D.D., for thirty-four years Professor, Principal and Master of Serampore College, has accepted the invitation of the General Committee to assume for the time being the position of Associate Foreign Secretary with responsibility for the India, Pakistan and Ceylon portfolio.

Advance in Jamaica

THIS is the story of the way a church in Kingston, Jamaica, revived despite odds. It was in a bad district and had been without a minister for two years. It had no vestry or schoolroom. The congregation was dwindling and spirits were low. Fortunately a small nucleus of keen members rallied the others, and another minister became voluntary pastor in addition to his teaching job. Soon a new vestry was completed and the money for its cost was raised by sacrificial giving and various church functions.

The young people of the church and Sunday School rallied round and several applied for baptism.

Within two and a half years there were fifty baptisms, three new clubs were started and the Sunday School was reorganised with a good Primary Department and many more scholars. To crown everything, a schoolroom was built at a cost of over £500, and the money was raised.

Finally, the church was placed in a position to support a full-time pastor. So through the loyal efforts of a few devoted Christians the foundations were laid for a better future.

WALTER FOSTER

News from Tsinan

I. THE UNIVERSITY

It looks as though we shall have about twenty in our first year theological school. This is unexpected and will bring the number of the Theological School up to about forty. This is something of a record in the history of the School. We may not accept them all, but even so we shall have a big enrolment. The university may be taking in 400, and this will bring the numbers up to 800, a thing never known before. The Christian group will be very keen and will, I know, do good work amongst them.



A picture of Young China

II. THE BIBLE SCHOOL

The Shantung Synod has taken over the Bible School and has appointed a Chinese principal, Mr. Lu Ching-min. He came from Weihsien originally, has taught for many years in Manchuria, and is now back again. I shall help him with the teaching as will Mr. Hamlin and possibly Mr. Drake, if he has time, and several Chinese friends. So things look really good for the future. We certainly have been blessed beyond anything we could ever have hoped.

ERIC SUTTON SMITH

Lushai Christian Soldiers

THE First Assam Regiment is now stationed in Calcutta. The men from this regiment are from the hills of Assam and include 300 Lushais

who are Christians through the work of the missionary societies. They have a Lushai pastor who holds Sunday services in the camp and classes through the week. This pastor, Khuala, was brought up and educated in our South Lushai Mission. He has been to our house several times and brought a number of men from the regiment with him. Conversation is difficult, as only the N.C.O.s know English and most of the men know only Lushai and a little Hindi. The adjutant is a Christian and a former student of Serampore College. It is good to be in touch with the pastor and we try to help him with encouragement, books and fellowship.

A Christian Hostel

ANOTHER group with whom we have fellowship are the residents in a hostel for Christian young men two doors away from our house in Ripon Street. They call their rented house "The Progressive Christian Hostel." They are all Christians and many come from Baptist churches in Pakistan. Some have good positions in government departments and earn good salaries. We have been invited to the hostel on special occasions and from time to time the members come to our house for tea and games. One would like to see them helping more than they do in the work of the Calcutta churches. So far our relationships have been mostly on the social level, but we are hoping to start something in the nature of a Bible study class if an opportunity offers.

D. SCOTT WELLS

An Offering of Worship from India. 4s. 6d. (postage 2d.).

THIS choice manual of devotion is the result of the collaboration of a group of Christian Indian women, and should prove of use both in private and public meditation and worship.

Fellowship in Prayer

Based on the Prayer Calendar

November 5 to 11.—Gift Week ends on Sunday. Prayer is requested for Bolobo with a varied work covering a large area. Give thanks for more than sixty years of missionary labour, for the great ingathering of people, for Congo teacher-evangelists, for Christian schools and the hospital, and for efforts to reach those who even yet are untouched by the Gospel message.

November 12 to 18.—Other stations in Middle Congo are Lukolela and Tshumbiri. The former has one resident missionary couple, and the latter is now without a missionary, but is supervised from Bolobo. Pray that those working in isolation may know the abiding presence of Christ, that Congo pastors on whom responsibility rests may be sustained by heavenly strength, and that the scattered Church may grow in grace and in the knowledge of Christ. Remember also Ntondo where the B.M.S. is building

on good foundations laid by American Baptists.

November 19 to 25.—The work in Dacca, capital of Eastern Pakistan, includes witness among the people, including Muslims and students, women and girls, in city and village. Pray that missionaries may see fruits of their labours in conversions and baptisms, and that their Indian colleagues may be fervent evangelists. Pray also that work among the European community at Narayanganj may prosper.

November 26 to December 2.—Barisal is set among the rice fields of Bengal and is the centre of a big village area in which pastoral and evangelistic work, a girls' boarding school and women's work are prominent. Sixty churches have 3,000 members. As we rejoice in progress let us pray that the Church may grow in grace and power and its members be used to win many more to Christ.

MISSIONARY RECORD

Arrivals

16th August, Miss D. I. Daniel, from Yakusu; and Rev. A. R. D. Simpson, from Yalembo (by air).

20th August, Rev. F. C. Bryan, Rev. J. B. Middlebrook and Rev. E. A. Payne, from Baptist World Alliance Congress, Cleveland, Ohio.

22nd August, Mrs. T. H. Knights and child, from Yakusu; Miss M. B. Ennals (from visit to Rev. W. H. Ennals at Yakusu).

26th August, Dr. and Mrs. J. F. Carrington and Miss D. F. Saddler, from Yakusu; Miss J. M. Howard, from Yalembo; and Miss Joan Taylor (daughter of Rev. L. J. and Mrs. Taylor) from Upoto.

29th August, Rev. T. S. Howie, from Mussoorie.

5th September, Mrs. W. G. D. Gunn and child, from Chengtu.

Departures

18th August, Rev. F. H. and Mrs. Drake and Dr. and Mrs. W. H. N. Moore, for Yakusu.

25th August, Miss Hashya Biswas, for Calcutta; Rev. A. E. and Mrs. Sewell, for Upoto.

29th August, Rev. R. A. Crumpler and Rev. B. H. and Mrs. Thomas for Brussels, for study.

15th September, Miss J. M. Comber, for Lisbon (by air).

15th September, Dr. Jean Benzie and Miss C. A. Hawkins, for Bhiwani; and Miss E. C. Wigner (on a visit) for Cuttack.

17th September, Mrs. D. R. Chesterton and child, for Yakusu.

Marriage

22nd July, at Northampton, Mr. Eric Charles Baxter and Miss Beryl Jean Harrison; missionaries-designate.

ACKNOWLEDGMENTS

(To 13th September, 1950.)

Donations

THE Secretaries acknowledge with grateful thanks the following gifts sent anonymously or without addresses:—

General Fund: Anonymous, £1,000.

Simbota and the Soldier. By RICHARD PATERSON. Illustrated. 3s. 6d. (postage 3d.).

THIS is No. 9 in the popular Faraway tales for boys and girls, which

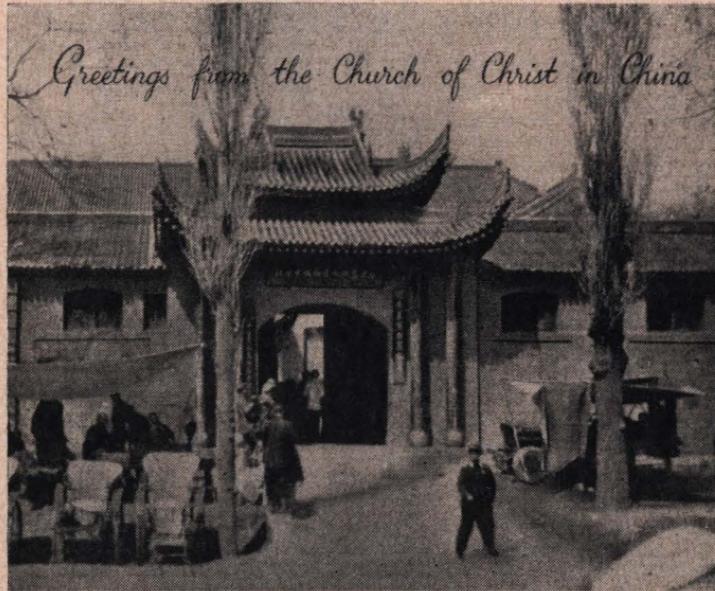
Women's Fund: Anonymous, £2.

Medical Fund: Anonymous (for work among Lepers), £1.

WE acknowledge with thanks a gift of stamps from B.M./A.E.M.R.

are admirable as gift books and prizes. This story is set in Africa and tells the adventures of a boy in his village, among soldiers, at a mission school and elsewhere. Children will be absorbed in it.

Cover Picture : Carrying rice to the threshing floor in India



1951

Baptist Missionary Society

The 159th Year

B.M.S.

BAPTIST MISSIONARY SOCIETY, 93-95 GLOUCESTER PLACE, LONDON, W.1.

The background picture for the B.M.S. Prayer Calendar, 1951, is from a photograph of
TSUN TE GIRLS' SCHOOL, CHINA,
wartime home of Sian Hospital after the latter was bombed.

The printing is in monochrome gravure, and is tastefully produced.
Texts have been chosen by Rev. J. B. Middlebrook, M.A.

An indispensable prayer aid to all supporters of the Baptist Missionary Society.

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MISSIONARY HERALD

DECEMBER 1950 • PRICE THREEPENCE



THE FIELD IS



THE WORLD

The Missionary Herald

of the Baptist Missionary Society

The Festival in China

Christmas in China

By T. W. and C. M. ALLEN

Mr. and Mrs. Allen have served as missionaries in China since 1931. Both were interned for three years during the war, Mr. Allen in China, and Mrs. Allen and the children in Manila. Here they tell a moving story of the way in which Chinese Christians keep Christmas.

AS Christmas draws near, uniting people all over the world in happiness, some of us are thinking of our Chinese friends, with whom we have spent so many joyous Christmases in North China. It is not really difficult in imagination to accompany them through the events that are crowded into that day. The weather, we know, will be frosty and cold, with snow on the ground. Carols will be just as much a background to the day as the snow, for they will be sung again and again, by people of differing ages and varying musical ability!

As in England, Christmas begins in China with the early morning carol-singers—usually a group of young people, warmly dressed in their padded gowns and singing in clear harmony around the light of a storm-lantern outside their friends' houses. Breakfast will barely be

over before a stream of visitors begins, bringing greetings and bright red Christmas cards and sometimes gifts for their friends. But no one will stay long, for they are on their way to church, and it is well to be early on Christmas morning. The service in the



Rev. T. W. Allen

church is the highlight of the day, and the building is packed to the doors, from the kindergarten children sitting precariously on the front benches, clean and solemn in their bright-coloured, thick winter clothes, to the curious passers-by, who crowd in from the street and stand at the back. There will be prayer and praise, and the pastor will read the stories of Christ's birth and speak quite simply of what it means for us today. Carols will be sung until every group in the church, from the primary to the mothers' meeting, has had its turn of singing a favourite carol. At the end of the Christmas service in the church in Tsingchowfu, mothers bring their babies who have been born during the year to be dedicated by the pastor. Our daughter was dedicated here in 1936 with twenty Chinese babies, and it was a time of reconsecration for the mother as well as a dedication of the baby.

THE Christmas service is always a long one, but no one complains, even though there is scarcely time to go home for dinner before the next event. This is often a meal for poor people, provided by the church members and given on the premises. Coming from the happiness of this scene, there will probably just be time to reach the Sunday School room before their Christmas programme begins.

The room will be crowded with



Mrs. Allen

girls and boys and parents, and decorated with gay paper chains and Christmas pictures. While the children are singing their carols and hearing the story of Jesus' birth, other services will be going on in the hospital, the leprosarium and the orphanage, where

ever there are people who cannot come out to a church service. Groups of Chinese Christians will come to these places with gifts and carols and the lovely Nativity stories. When these are over the festivities are not yet ended, for, unless Christmas Day is on a Sunday, there will be the Christmas evening entertainment, when a large crowd will gather in the church and the schoolroom to see some familiar carols acted, and some Christmas play performed. A Chinese version of Tolstoy's *Where Love Is*, is a great favourite, and with the Chinese talent for acting the story is made to live. When at last it is over, there is a final carol and a prayer, and everyone walks home under the frosty sky, tired, perhaps, but certainly very happy.

POSSIBLY the outstanding difference between our English Christmas Day and a Chinese one is that ours is chiefly a family affair, whereas their celebrations are almost entirely centred round the church. The worship service in the church is the most important thing in the day for them —without it Christmas would not be Christmas at all. Their rejoicing is community rejoicing within the fellowship of the

Church more than in the privacy of the home, and some Christians spend nearly the whole of Christmas Day at the church with their friends and only go back home for a brief meal.

In their Christmas gifts, too, the emphasis is more on giving in love and service to the poor and sick, to the children and the outsider, than simply in presents between friends. There is a unique chance on Christmas Day for them to show something of the love and concern for others which they remember God showed in giving us His Son. Even the Sunday School children were helped to understand this, when they decided that instead of spending money on their Christmas party, they would buy flour for three of the poorest little children in their neighbourhood, and take it to them on Christmas Day.

THE gratitude to God shown in this joyful worship and loving service is something new in the religious experience of the Chinese. This, together with all the events of Christmas Day, makes a real impression upon the non-Christian community. The early morning carols sung in the open, the service in the church with its doors flung wide, the dedication of the babies, the gifts of poor children to children poorer than themselves, the visiting in the hospitals, the carols and stories acted so vividly—all these happening in one day give to the onlooker an unforgettable impression of what Christ may mean for him. Shall we pray that again, this year, Christ's birthday message of love and joy and unselfishness may reach many a Chinese heart?

The Festival in Congo

Christmas in Léopoldville

By MILICENT B. SALMON

Léopoldville, also known as Kinshasa, is the capital of Belgian Congo. A growing administrative, commercial and industrial centre, its population numbers 8,000 whites and 160,000 Africans. And it is still growing. The B.M.S. is one of three Societies working here.

DECEMBER is the hottest month of the year in Congo, when the days are longest and the nights are shortest, and when people spend the fewest hours asleep. But no night in Léopoldville is shorter than Christmas Eve, for few people spend it in sleep. In the great city, with its masses of people drawn from all

parts of Congo and beyond, many Christians spend the hours of darkness in singing carols, while the pagans give themselves to dancing and carousals.

Throughout the week leading to Christmas special services, carol singing, preaching and demonstrations are held in the B.M.S. churches. Members of



Mrs. Salmon with a group who share in Christmas rejoicings

women's and men's meetings have memorised hymns, carols and Scripture passages which relate to the coming of the King. On Christmas Eve, when the last service is over and the Christians and enquirers return to their homes to sit round their compound fires and eat from the bubbling pots, and hear on every hand the loud laughter of their heathen neighbours, the clink of their beer bottles, the beating of their tom-toms and the thud of their dancing feet, they break forth into glad song,

Hark ! the herald angels sing,
Glory to the new-born King !

Throughout the city these strains can be heard until dawn breaks — a wonderful witness in the midst of widespread paganism.

With morning water is put on in the pots, fires are replenished, tea is made, and the Christians don their best clothes and make their way to the B.M.S. compounds, bringing their neighbours with them. The churches

have been decorated with palm fronds and flowers, but services have to be held outside as the crowds are so great. Thanksgiving and Christmas are the two seasons when children and adults unite in services. At all other times they worship apart, for none of the churches is big enough to hold parents and children together. Choirs of school children sing carols and hymns which they have been preparing during the Christmas school term.

In the mother church Europeans worship with Africans and the services are held in French and English. Commercial friends from the big companies bring their friends and neighbours to the eleven o'clock service, and join with the West Coast Africans in "Good Christian men rejoice," and other well-known carols.

CHRISTMAS DAY is a time of great giving, too. In the Kalina church gifts are made for

the support of Dr. Barnardo's Homes. Those of the churches in the native city are mostly for the support of the work in that place and the surrounding villages, for the Léopoldville Christians help to maintain evangelists in the group of villages lying to the south of Stanley Pool.

As soon as the early morning services are over, many young men who have bicycles form themselves into bands and cross the Lemba plain to the south of the city to join with the Christians in these villages in their Christmas worship. The lonely evangelists at Lemba, Njidi, Luzilila, Benseke and Pobokoli are gladdened by the support of these eager young men. The village school children, dressed in bright-coloured cloths borrowed from their elders, and coloured and decorated with silver paper from tea and chocolate packets, give demonstrations of the Christmas story in the open air. Many passers-by join the crowds gathered under the palm-frond booth erected to keep out the hot rays of the sun, and as they listen to hymns and demonstrations, they may come to realise that God sent His Son for them.

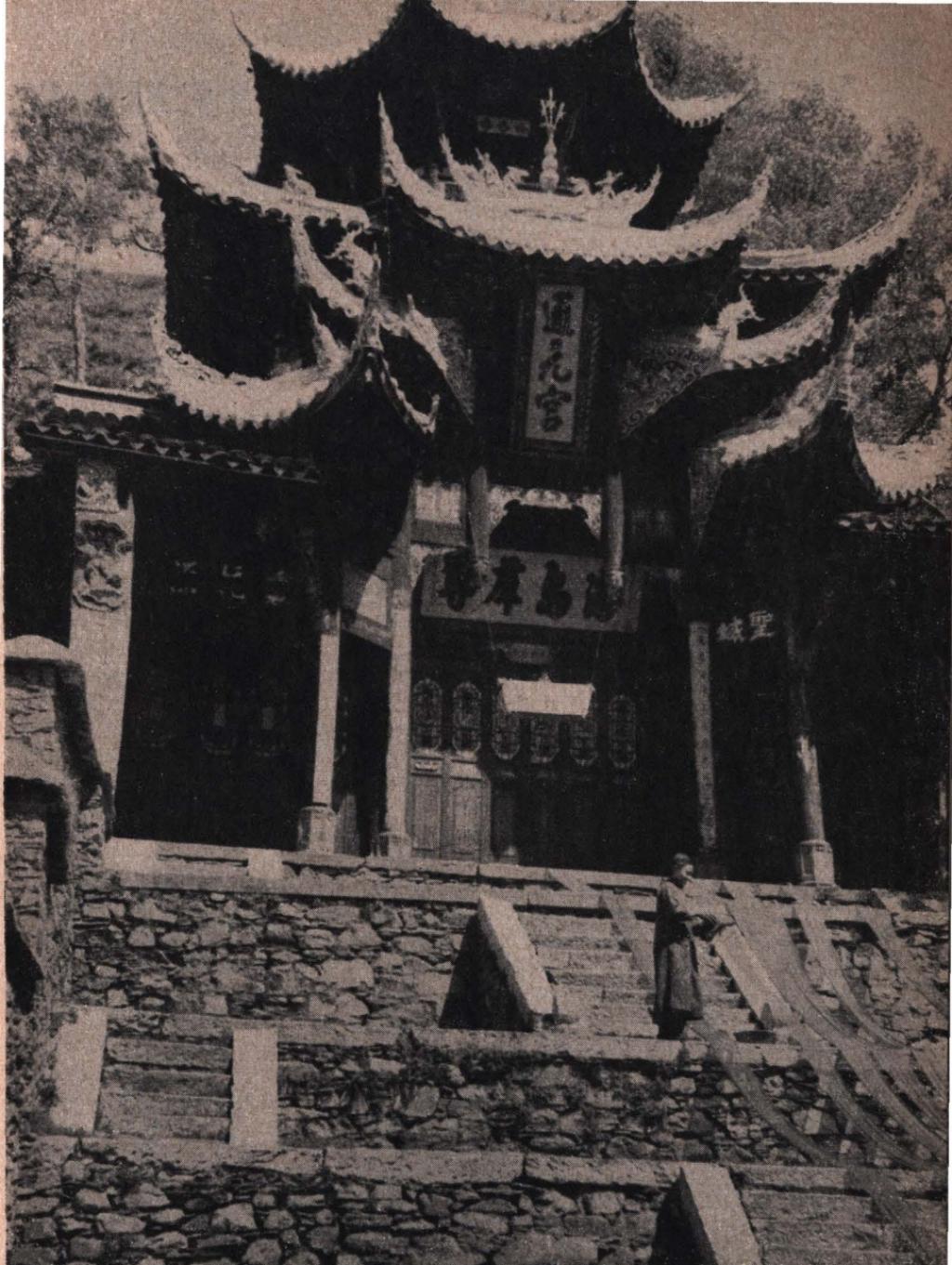
As night falls the city streets are thronged with masses of people aimlessly walking about. Thousands of bottles of beer have been consumed, quarrels have arisen and drunken brawls have taken place. There may be many funerals next day, for knives have been used to settle disputes. Christmas evening is among the

sorriest times in Léopoldville. Everyone is tired and Christian folk would like to retire early to get some sleep, for all must return to work early next morning. But who can really sleep on Christmas night in the over-crowded compounds with Christian and pagan families living together? Bars are busy, open-air dancing floors are thronged, native bands are playing, and everywhere gramophones are blaring native music. It would seem that the message of the morning—*Peace on earth, goodwill towards men*—is lost in this orgy of stark paganism.

As this Christmas you gather about your supper table, with curtains drawn, lights gleaming and the fire giving out its welcome warmth, pause to think of Africa's sons and daughters in Léopoldville, who, because they work for the white man, have been given a holiday on this day with extra francs in the pay envelope, not knowing that it is a day set apart for worship and thanksgiving to the God of Love Who gave His Son to save a dark world. Pray for those who are still far off, and for the Christians and enquirers that they be kept from falling into temptation on this night of great feasting and revelry. Pray, too, that more labourers may be thrust into this vineyard, and that during the coming year more souls may be won, so that Christmas, 1951, may see more voices raised to sing,

“O come, let us adore Him,
Christ the Lord.”

HAVE YOU ORDERED your Prayer Calendar for 1951? And will you give Calendars to your friends as Christmas presents? Price 2s. 6d. from your church missionary secretary.



*Temple in Sikang area, the Border District of China where
B.M.S. Missionaries work*

Christmas Presents

ACCORDING to a learned writer in the *Encyclopædia of Religion and Ethics*, "most Christmas customs now prevailing in Europe are not genuine Christian customs, but are heathen customs which were taken over by the Church." As an example, he describes the Roman Saturnalia when "all classes exchanged gifts; dolls being especially given to children."

Surely it was a sound instinct on the part of the early church to "baptize" such delightful customs and give them further life under the new auspices of the Gospel, linking them with the Manger and the Shepherds, the Wise Men and their Gold, Frankincense and Myrrh.

A FAMILY FESTIVAL

Christmas is a family festival and we rejoice in the way the children of Europe lay their little plans long beforehand for the giving and receiving of gifts. But since it is the advent upon earth of the only Son of God, the Father of all, that is celebrated, surely the family to be concerned about is not simply our own domestic circle, but "the whole family of God" of all colours, tongues, and races. Christmas presents should therefore go, like the Gospel, to the ends of the earth. The lovely tokens of domestic affection that swell out (and overflow) the bulging Christmas stocking should only be a part of a larger Christmas gift, a gift that remembers in its wide embrace the young folk of India and Pakistan, Ceylon,

China, Congo and the West Indies. Let us not celebrate the coming of the Saviour of the "world" in such a limited way as to reduce the scope and range of the salvation He came to bring.

NOT THE CRADLE BUT THE CROSS

And let us remember also that the real significance of the Babe of Bethlehem lies in the fact that He became the Man of Calvary. True, indeed, His taking up human flesh and His passing through the various stages of birth and babyhood, adolescence and manhood, sanctifies our human life in all its aspects, physical and personal, domestic and social. Our delight in each other as human beings, our family affections, the love which prompts our Christmas gifts, and the close and dear relationships that bind us in our several groups, all have divine blessing and significance. But the startling fact remains that the supreme redemptive ministry of our Lord and Saviour fulfilled itself upon the Cross and not in the cattle-shed. It is Calvary and not the cradle which is finally of greatest moment.

Christmas presents, therefore, whatever their heathen ancestry in terms of merry-making and seasonal joy, must, like other Christian gifts, be transfigured in their motive and their manner by the spirit of that Lord and Saviour who died upon the Cross. They must bear the Sacrificial Mark.

J. B. MIDDLEBROOK

Christmas in Bishnupur

By W. E. FRENCH, B.Sc.

Mr. French first went to India in 1911. He has mostly served at Bishnupur High School for Boys in Bengal, run jointly by the London Missionary Society and the B.M.S., with an Indian Headmaster.

OUR School, of course, is closed for the Christmas holidays, and most of the boarders have gone home. Only a few, whose homes are very far away, stay on for Christmas. Alongside the School, however, is the Christian village, and so we who stay on take our share in the village celebrations.

Our house, like all the others in the village, has been decorated with palm leaves, marigolds, and coloured paper chains. When all our preparations are made, we try to get to bed early, for sleep

may not be long. Our carol party gets going soon after midnight and, unless we are heavy sleepers, the distant thud of the drum and the singing as the choir comes nearer, mix with our dreams until we wake. They have promised they will not come to us before daylight. Suddenly we hear a drum, harmonium and lusty voices on our veranda downstairs. Have our choir forgotten their promise? Hastily donning a dressing-gown, I go down and open up. It is not our choir, but one from the

Peace in an Indian Village



next village, who have come to serenade us at 2 a.m. I wish them a Happy Christmas, make a contribution to their Church Building Fund, and get back to bed.

Our own choir turns up about seven, after its perambulation in the mist. Most of its members are huddled in warm coats, with mufflers round their heads as protection against the chilly mists of the night. Their numbers have mysteriously increased, for by long tradition the last call is at the senior missionary's, who produces refreshments. While they sing outside, mats are spread on the veranda, and when the carol is over, all sit down. Out come plates of parched rice, plain and coloured—the latter cooked in date juice—and cups of tea, very welcome to those who have sung all the misty night. When all are satisfied, the crowd disperses with cheery greetings.

Our servant's wife comes along to present us with samples of her cooking, and we give him a warm pullover and her a new *sari*. Our washerwoman gets a *sari*, too. The postman comes, bringing more greetings, and receives his present, a shining new rupee. There is much coming and going to and from the houses of our colleagues with

cards and presents. Presently our headmaster, the Rev. S. K. Chatterji, waves to us as he passes to the station. He is going to preach at Entally Baptist Church, at the request of the minister, an old boy of the School. Later we hear the phut-phut of a motor-cycle. It is our colleague Nicklin going off to preach at the Kaurapukur Congregational Church.

NOW we hear the bell we have all been waiting for. Not yet the summons to service, but to the Love Feast. We sit down in glorious sunshine, the whole Christian village, and partake of a well-cooked rice meal—our men's C.E. members are the cooks. We eat with our fingers, and have banana leaves for plates, so there is no washing-up afterwards!

The service is at 2 p.m., and all the village streams into the church, which has been beautifully decorated by the young men. Everybody has a new garment to wear,

and the women are wearing all their jewellery, so it is a great sight. We have a happy custom in Bishnupur. It is the birthday of the Baby Jesus. So all the babies who have been born during the year are dedicated together on that day. There are two rows of mothers



Desmond Harger Hall, Coney Hill, West Wickham, Kent. Trained in Spurgeon's College. Appointed, with Mrs. Hall (née Winifred Kathleen Jackson, S.R.N.) and their baby, to Palwal

with their babes, sitting with the rest of us on the floor. If the mother stood up for the dedication, the baby would be sure to yell. So I kneel before each mother, and place my hand on the head of the babe in token of dedication.

Then follows the Christmas service proper, with carols by the choir, and another by the village children, trained by the singing master of the School. I give the Christmas address, and then we all file out on to the church lawn. There are sports for the children, and the inevitable last item for the older men—trying, blindfold, to smash an old earthen pot with a bamboo stick. This always produces great fun. Finally, every child receives a toy, the gift of a fund raised by Calcutta business men.

As we make our way home we are met by a crowd of happy

children in bright garments, displaying their toys. They are non-Christian children attending our Junior School, who have been over to Mrs. Chatterji's for fun and games, and have each received a toy from the same fund.

Now we get a much-desired cup of tea, and are able to look in a more leisurely fashion at the letters, cards and gifts we received earlier in the day. In the evening, over we go to the Nicklins, to share their duck and Christmas pudding and sit by the fire—it is just cold enough to make a fire acceptable. We know that in every home in the village happy families are sharing the joys of the end of a perfect day.

Indians call it *Bara Din*—the Great Day. It is the Great Day, when we remember the Great Fact, that God revealed Himself in a Babe for the salvation of all men, to be Immanuel for ever.

For Ceylon's Daughters

By EVELYN A. ALLSOP

THE Colombo Girls' Boarding School, which celebrated its centenary a few years ago, has entered upon a new stage in its history. During the last century it carried on its useful work as a vernacular boarding school. Generations of girls have received their education within its walls and played under its waving coconut palms. The school has earned for itself a well-deserved reputation for excellent tuition, and the women trained in it have proved a real asset to the Ceylon Baptist Church.

In recent years the Government has reorganised the educational set-up of the island, and this school, which was first a vernacular school and then a bi-lingual school, has now become an "English" school

and is known as the Baptist English Girls' School. As in all other schools in the island, the mother tongue is the medium of instruction in the primary classes while English is taught as a subject; but in other classes English has been gradually substituted as the medium of instruction in an increasing number of subjects until, in the higher forms, all subjects are taught in this language. This means that a still higher standard of education is reached and that it is recognised as a secondary school. The girls attend Cinnamon Gardens Church on Sundays and the Christian Endeavour Meeting on Tuesdays.

Careful attention is paid to Bible teaching in which the girls share by various activities such as pageants and special services.

News from China

DR. Nancy Bywaters and Sister Edith Maltby have reached Sian. This is described as "a timely arrival" and a great help to the present staff.

MR. George Young has reached Tientsin, where she was met by her husband. Both have now arrived in Sian.

THE National Christian Council was preparing to hold its biennial meeting in Shanghai from October 18th to 25th, when 120 delegates assembled from all parts of the country were to attend.

CHEELOO University in Tsinan is now "a people's school, serving the people." A surprisingly large number of second year students are taking English which is an elective subject.

MISS Gladys Seymour writes from Cheeloo—"Church was well attended on Sunday with lots of new faces." A campaign to encourage personal daily Bible reading, and to introduce the Bible Reading Fellowship notes, was held at the end of August.

THE Rev. James Sutton is conducting two Church History courses in West China Union University.

A CHINESE superintendent, Dr. Yeh, has been appointed for Sian Hospital. He had already served the hospital for twelve years. The hospital is extremely busy. Dr. J. Menzies Clow says, "On the medical side we have more work than we can cope with."

A CHRISTIAN Youth Conference in Sian, attended by about fifty members, decided to form a Youth Fellowship.

DAILY Vacation Children's Services in Sian, held in seven or eight centres, attracted hundreds of children.

IN the surrounding country baptismal preparation classes for women are in full swing.

THE San Yuan Branch Hospital and four country clinics are doing well amid difficulties.

THE summer programme in San Yuan included sessions of the Shensi Synod, a Workers' Retreat, a Young People's Summer School and a Voluntary Workers' Summer School. At the last members "went to a small river bank and lived in caves nearby. They took the big preaching tent with them and put it on the cliff top. Word went round the country and from far and near people flocked to the tent to hear the gospel. Hundreds came and brought their food with them. The workers had to have their meetings at night when the folks had departed. During the day they had to preach to the crowds and teach them to sing the hymns and psalms."

MR. ELDER describes a visit paid with her husband to Everlasting Peace Village in Shensi. "It is wonderful to hear of the way in which the village is living up to its name, and is bearing a good witness in these days. This is a village where the famous old Pastor Sun used to work."

GIVE HIM OR HER an enduring Christmas present in the shape of a missionary book. The Bookroom Manager, 93, Gloucester Place, London, W.1, will gladly send a complete catalogue.

A Caller in Calcutta

ALMOST every day we have interesting visitors to the Baptist Mission Press, Calcutta. Today we had one of our many American friends, Rev. Paul M. Miller, who belongs to an independent group of Baptist churches in Seattle, Washington. Mr. Miller, with his wife and family, is waiting for permission to enter Tibet, in common with at least forty missionaries of various nationalities and denominations.

Mr. Miller's business with us concerned the purchase of Tibetan-English books which the Press is producing at the present time. He told me that the Tabernacle church to which he belongs has sixteen missionaries out of a total of 300 members. These are in China, Brazil, New Guinea, French Equatorial Africa, Nigeria, Japan and Colombia (South America), while two are engaged in full-time work in a Young Life Campaign and among Jews in America. There are also 400 children in the Sunday School. The church pastor, incidentally, writes the Church News each week, composes the type and does the printing in the basement of his house !

BERNARD G. ELLIS

African Genius for Illustration

HERE is a story written and used in a sermon by an African preacher at Upoto-Pimu to illustrate the work of Christ:

In a certain town a boy was born. He had a kind and tender heart and his name was Helper. When he grew up he heard of a country where all the people were blind, and he who saw clearly made his way there to help them. He came across a woman who was groping about to

make up a bundle of firewood. He gathered the sticks for her and tied her bundle and carried it to the outskirts of the village. The villagers said to the woman, "Why have you returned so quickly today?" She told them how she had been helped. But the villagers said that it was bad firewood that she had been given.

Helper met another woman who was unsuccessfully trying to fill her pot at the spring. She, too, was aided and the pot carried to a point near her house. "Why have you come so soon today?" her friends enquired; and she told them of the help she had received. But the villagers said the water was poisonous and would not drink it.

They all went out to meet Helper and they said to him, "Why have you come to spoil our village and our work?" They called together all the elders of the tribe, all of whom were blind. They fetched the blind chief to preside, and they sent for the blind witch-doctor, who made an examination of Helper before them all. They waited expectantly for his diagnosis, and at last he spoke. "This man has something the matter with his eyes."

And so they pierced his eyes to make them better.

KEITH and ELLA FREESTONE

On Trek in Congo

ON the last day of our tour from Lukolela, we were cycling along an unfinished stretch of road. In one place they have built the road up some 12 feet to pass over a marshy section. There will be about six bridges which are not yet finished. When we arrived at one of these the gang at work on the bridge under the eye of a native policeman all ceased work, sang *All hail the power of Jesus' Name*, took our bicycles across the temporary one-tree-trunk bridge, gave my wife a helping hand across and helped us over the next temporary bridge."

ARNOLD E. PAGE

FOR SERVICE OVERSEAS

Recent Missionary Reinforcements



Malcolm Leslie Brand
Trained in Bristol College.
Appointed to Balangir.



Lysbeth Carol Brand, B.A.
Daughter of the Rev. and
Mrs. W. C. Eadie, of India.



*Barbara Shearer McIntosh
Grant, S.R.N., S.C.M.*
Fiancée of the
Rev. A. A. Somerville of Dacca.



Catherine Irene Spencer
Appointed to Cuttack.



Freda Esther Bird
Appointed to Gaya.



Vera May Armond, B.A.
Appointed to Colombo.



Winifred Grace Turney
Appointed to Colombo.



Gladys Cecilia Sewell
Deaconess, Ramsden Road,
Balham.



Arnold Edmond Sewell, B.D.
Trained in Spurgeon's College.
Appointed to Upoto.



*Edna Mary Staple,
S.R.N., S.C.M.*

Appointed to Angola.



Mary Margaret Phillips

Appointed to Bolobo.



*Pauline Mary Trounson,
S.R.N., S.C.M.*

Appointed to Bolobo.

Fellowship in Prayer

Based on the Prayer Calendar

December 3-9.—Prayers are sought for B.M.S. work in Pakistan on the eastern side of the Bay of Bengal; for Chittagong, growingly important as the seaport for Pakistan, where our witness needs to be strengthened; for Chandraghona, with its hospital and evangelistic work and where possibilities of increased work among lepers lie ahead; for Rangamati, with church and district work and activities among women and girls; and for the Bengal Baptist Union.

December 10-16.—Jessore and Khulna are areas in Bengal where Muslims outnumber Hindus and where a faithful ministry is exercised by Indian colleagues. Give thanks for the consistent witness of Christians amid obstacles and handicaps and for greatly needed missionary reinforcements. The United Christian Training College at Berhampore trains young men and women for the teaching profession. Pray that its students may be so won for Christ that their lives and testimony may be used to win many children for Him.

December 17-23.—Unite in thanks-giving and intercession for the wide-

spread and effective co-operation of missionary forces and for the Church of the Living God established in almost every land. Pray for leaders, that they may guide the churches aright, and that in days fraught with problems and opportunities Christians everywhere may be strong to endure and eager to witness.

December 24-30.—In the midst of our Christmas rejoicings let us give praise for the multitudes in other lands who keep the festival with us because the news of the Saviour of the world has been taken to them. Pray for the vast multitudes who still know nothing of the significance of Christmas, and resolve that the coming year shall be marked by deeper consecration and renewed effort to send the gospel of the Prince of Peace to all men.

December 31-January 6.—As the year closes let us count our blessings as individuals and as members of the world-wide Christian fellowship, and pray that the General Committee and Officers of the Society may be granted strength and insight as they face the tasks of the new year and be given early tokens of God's blessing upon the work.

Remember the NEW YEAR UNITED PRAYER MEETING in Bloomsbury Central Church, London, W.C.2, on Monday, January 1st, at 11 a.m., to be conducted by the Rev. H. R. Williamson, M.A., B.D., D.Lit.

Cover Picture : Fishermen in Ceylon

Evangelising Their Neighbours

THE South Lushai Church has this year appointed two further teacher-evangelists to work among the increasing number of Chakmas and others who are crossing over into the South Lushai Hills district. This means that the Church is now supporting four evangelists altogether in direct missionary activity among non-Lushai people. Special funds are raised for this Mission to Chakmas, but the amount required for the support of the four evangelists over and above that raised in the special fund is a direct charge on the funds of the South Lushai Church.

F. J. RAPER

Father and Son

THE Rev. P. John has long been an inspiration to the Christian community of Patna and the whole of Bihar. Quiet and unassuming, one can tell how deeply Christians and non-Christians love him. He helped many of us in our first struggles with Hindi, for he is accomplished, both in Hindi and Urdu. He often broadcasts a Christian message from Patna.

Recently, Osmund, his son, became Sub-Warden of the Stephen Thomas Hostel in Delhi. Already he has shown great aptitude for that work. One of the joys of the Spirit is when father and son are thus doubly related.

J. T. SIDEY

MISSIONARY RECORD

Arrivals

24th September, Rev. W. W. and Mrs. Winfield, from Serampore; Rev. B. C. R. and Mrs. Henry and two children, from Udayagiri.

Departures

18th September, Dr. and Mrs. S. G. Browne (by air) for Yakusu.
1st October, Miss P. M. Trounson and Miss M. M. Phillips, for Bolobo.
4th October, Miss D. F. Saddler, for Belgium (for study).
12th October, Miss M. Edwards, for Dinajpur; Miss D. M. Coggins, for Berhampore (Ganjam);

Miss D. M. Webb (on a visit) for Udayagiri; Miss P. M. Kenyon, Miss J. Summers, and Rev. D. H. and Mrs. Hall and child, for Palwal; Mrs. H. T. Bamfield, Miss C. I. Spencer, and Mr. T. G. Fellows (on a visit) for Cuttack; Rev. M. L. and Mrs. Brand, for Balangir; Miss F. E. Bird, for Gaya; Miss B. S. M. Grant, for Chandraghona; and Miss V. M. Armond and Miss W. G. Turney, for Colombo.

Marriage

4th October, at Shanghai, Rev. W. Cranston Bell, of Sian, and Miss Eileen D. Wheatley, of Shanghai.

ACKNOWLEDGMENTS

(To 12th October, 1950)

Donations

THE Secretaries acknowledge with grateful thanks the following gifts sent anonymously or without address:—

General Fund: Anonymous, £3; Anonymous, £1; Anonymous (Work in Congo), £3 2s. 6d.
Medical Fund: Well-wisher (Medical Work in Congo), £2.

Legacies

THE following legacies have been gratefully received in recent months:—

	£	s.	d.
Aug. 21st. H. S. Purkis	22	0	0
24th. T. Walker	90	0	0
Miss Mary J. Coles	17	2	10

Sept. 6th.	Miss J. L. Griffin	22	4	6
	Mrs. A. Wild (Medical)	100	0	0
7th.	F. E. Bradley	3,000	0	0
8th.	Miss K. H. Bayliffe (Women)	250	0	0
9th.	Mrs. F. A. Ellis	20	10	6
12th.	P. Ellis	519	14	11
22nd.	Miss B. J. Oliver	1,047	12	5
26th.	Mr. J. M. Legg	100	0	0
28th.	T. Walker	10	0	0
	Mrs. E. A. Burson	500	0	0
29th.	Miss E. S. Butterworth	50	0	0
30th.	Rev. F. W. Hale	50	5	1
Oct. 2nd.	T. Sturge	22	13	2

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